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DISTRICT CENSUS REPORTS, 1891.

PATNA DIVISION.

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DISTRICT CENSUS REPORT.

No. 364R., dated Bankipore, the 12th May 1892.

From—J. A. Hopkins, Esq., Collector of Patna,

To—The Secretary to the Government of Bengal, Financial Department.

In reference to Government order No. 28, dated 4th December last, I have the honour to submit herewith the report on the census of this district taken last year.

REPORT ON THE CENSUS OF THE DISTRICT OF PATNA, 1891.

Head I—Early History, etc.

The district of Patna lies in the south centre of the Patna Division for 93 miles along the south bank of the Ganges. It is bounded on the west by the Sone, on the east by Monghyr, on the south by Gaya. The physical features of this district are strikingly favourable to the increase of population. Except in the south, the ground is dead level and the soil alluvial. It is bounded by two great rivers. Three more rivers, the Punpun, Murhar, and Panchana, contain water all the year round and are largely used for irrigation. When the Ganges rises, their waters are forced back and the land flooded. Moreover, there are several rivers from Gaya, which in this district are split up into innumerable irrigation channels, and being prevented by a high strip of land from reaching the Ganges, flow about til they are exhausted by the cultivators. Thus the soil is rendered very fertile, and consequently nearly the whole area of the district has been brought under cultivation.

2. Moreover, the Ganges having been from the earliest times the great line of traffic, the towns on its banks have always had a good trade and population is attracted; the Gandak, too, which joins the Ganges near Patna City, brought down trade from Tirhut and the other parts north of the Ganges. The river Sone has had a constantly varying effect on the population of the north-west portion of the district. Some centuries ago it joined the Ganges at Patna, then known as Palibothra or Pataliputra. Not long ago the junction had moved as far west as Sherpur, and in 1772 at Maner, and now it is further west still; Moreover, the Ganges has in this part receded further north. In the rains all this corner of the district is flooded; consequently few villages are found there, and the population does not advance. In more modern times engineering has still further developed the resources of this country. The Patna Canal, completed in 1886, from the higher waters of the Sone to the Ganges, runs through the western portion of the district, and is connected with numberless distributaries, for purposes of irrigation.

3. The main line from Calcutta to Allahabad runs through the north of the district, and is of the greatest value to trade. A line connecting Patna with Gaya brings up the trade from the south; the Tirhut State Railway joining the main line at Mokameh draws trade from Tirhut, Saran and Champaran: it is said, however, that the Bengal and North-Western Railway, north of the river at the western end of the district, has drawn away trade from the *thana* of Maner. But a district so favoured by nature has naturally been the scene of much war. The Rajputs made it their stronghold from the earliest times and have ever since formed a large part of the population. In the 15th century, it was invaded by the Pathans, and Patna became the capital of Sher Shah's dominion. In 1556 it was reduced by Akbar, who made it the centre of the Subah Bihar which was ruled by his grandson Azim; hence Patna City is called Azimabad by the natives. This city, the scene of so much bloodshed, has always retained a somewhat turbulent population. In 1763 occurred the massacre of Europeans, instigated by Mir Kasim, followed by the battle of Buxar, and in the present time the "badmashes" form a section of the population with which the police often find it difficult to cope.

4. In turning to the history of the jurisdiction we find that Patna City was formerly a district, the rest of the present district being included in a district, Bihar. In 1825 this district, Bihar was separated into the two districts of Patna and Gaya, while for revenue purposes Patna was in the jurisdiction of a Commissioner at Benares; this was transferred to the Collector of Patna in 1829. The Sadar subdivision was formed soon after, with an area of 620 square miles: in this three rural *thanas* were formed and three for the city and the suburbs. In 1872, these were in existence, viz., Town, Patna Municipality, Patna and Bankipore, and rural Masaudhi, Nowbutpur, and Paliganj. In 1878, a change was made, the city being divided into six *thanas*, viz., Pirbahor, Alamganj, Khwaja Kalan, Chauk Kalan, Malsalami, and Bankipore. The independent outpost Sultanganj, attached to Alamganj, has been returned in the censuses of 1881 and 1891 as a separate

thana. The independent outpost Bakerganj attached to Bankipore has been returned as synonymous with Bankipore; Paliganj and Nowbutpur were combined to form *thana* Bikram, of which Paliganj was constituted an independent outpost. On these data comparison with the census of 1872 is possible. Three square miles have been transferred to Saran since 1872 from the city *thanas*.

5. The Dinapore subdivision was formed in 1850. It was the local centre of the mutiny in 1857; and a strong European force is now kept at Dinapore; hence the large European population. Its area is 143 square miles. It consists of two *thanas*, Dinapore and Maner. The presence of so many Europeans in the former stimulates trade and the population increases. The receding of the Ganges and the Sone in the latter, as already noted, tends to make the population of Maner decrease.

6. The Barh subdivision is also on the bank of the Ganges and has the main line through it; it was founded in 1846, and in 1857 its population was given at 900,000, but this subdivision has great advantages; it has flourishing towns on the Ganges and main line, and the Tirhut State Railway now joins it at Mokameh; it has fertile and well-irrigated soil; consequently its population has increased enormously and is now returned at 408,256. The details of this increase will be fully considered in Head II of this report. In 1869 some estates in the north were transferred to Tirhut, and the present area is 526 square miles, so the increase since 1857 is even larger than apparent. It consists of three *thanas*, Barh, Fatua, and Mokameh; in the census of 1872 the independent outpost Bakhtiarpur was returned as a separate *thana*; it is really attached to Barh and must be included in it for purposes of comparison.

7. The Bihar subdivision was transferred to this district from Gaya in 1865. Its area is 793 square miles. This subdivision is not near any rail or large river; its roads are few and all flooded in the rains; it is very low lying. It was raided by the Bhonsla Rajas of Nagpur in 1750 and suffered severely in the famine of 1770. Its formerly excellent trade in silk and cotton cloths and muslins is dying out under European competition; consequently the population is decreasing. It has now five *thanas*, of which Bihar and Islampur, formerly called Attaserai, have remained the same since 1872; Chandi was formed in 1882 to reduce the area of Hilsa. Silao was formed before 1870 to reduce the area of Attaserai or Islampur, but it is not returned as a separate *thana* in the returns of 1872. On these data comparison of the three censuses is possible. The trade of this subdivision is by road from Gaya, Hazaribagh, and Monghyr. The tomb of Shah Makhdum and the Jain temples at Rajgir attract many pilgrims.

8. In concluding this section of the report I have only to add that the figures of the census of 1872 are notoriously incorrect, especially in the city; they are supposed to be much below the mark as a rule; this will to some extent explain why there has been so small an increase of population since 1881, while the increase from 1872 to 1881 was large; all these points will be treated in detail in the following sections of the report.

Head II—Movement of the population.*

9. *Increase and decrease by thanas.*—This is treated of at length in head III. *Growth of towns since* 1872.—The following is a concise statement of increase or decrease since 1881:—

Population change.	100 to 200.	200 to 500.	500 to 1,000.	1,000 to 2,000.	2,000 to 5,000.	5,000 to 10,000.	10,000 to 15,000.	15,000 to 20,000.	20,000 to 50,000.	Over 50,000.
1	2	3	4	5	6	7	8	9	10	11
Change ...	—1,403	+ 398	+ 7	+ 26	+ 3	— 3	— 2	+ 1	+ 7	— 1

The last four columns require explanation. Mokameh, a flourishing town on the main East Indian Railway line and Tirhut State Railway, has increased from column (8) to column (9), and Patna City shown as one town in column (11) of 1881 is shown as of *thanas* in column (10) of 1891. Still I note that the other big town in the district, viz. Barh, has gone down from column (8) to column (7). Column (7) thus really has a decrease of four towns. The number of smaller towns has increased except the very small ones—really large villages whose number has decreased largely. This obviously means that large villages have been increasing and large towns decreasing, *i.e.*, people are going from the towns to big villages. The competition of European manufactures and the greatly increased facilities of transport noted throughout my report no doubt largely account for this. This leads us on to the next point.

10. *Urban and rural population.*—The city *thanas*, *i.e.*, all those in the Sadar except Bankipore, Bikram, and Masaudhi buzurg are almost entirely urban; they are increasing. The population of Dinapore has increased by 6,526, while the rural has decreased by 2,027. Maner is almost entirely rural. In Barh there has been the same decrease of town population and increase of rural. The same appears in Fatua, but the apparently abnormal change is due to the fact that in 1881 several adjoining villages formed one municipality with Fatua. This union has been broken up and accounts for the decrease of town population in Fatua. The rest of Barh subdivision is rural. Bihar subdivision is almost entirely rural.

* *Vide* Letter No. 346R., dated 2nd May 1893, from C. J. Stevenson-Moore, Esq., Officiating Collector of Patna.

11. *Migration.*—There is very little migration in this district; only 1,525 emigrants were recorded in 1890 and only 995 in 1891. They are chiefly Goalas, Kurmis, Chamars and Musalmans in search of employment as labourers.

12. *Mining centres.*—There are no mining centres of importance. A gold mine was started in 1891 in Bihar at Giriyak, but does not attract much labour.

Head III—Varying Density of the Population.

13. Dr. Hunter is of opinion that where the density of a district exceeds 640 to the square mile, the struggle for existence is extremely hard. The density of this district was:—

In 1872	...	... 742 to the square mile.
„ 1881	...	... 845 ditto.
„ 1891	...	... 852 ditto.

and this no doubt is the chief cause of the general poverty of the inhabitants. However, the effect of so great pressure is mitigated by the fact that the inhabitants do not rely entirely on agriculture. There are a large number of small traders both in Patna City and other towns. The East Indian Railway main line and the Patna-Gaya Railway run through the district, and the Sone and Ganges bound it. Moreover, the soil is strikingly fertile and well irrigated. In times of scarcity it is easy to get food by rail: all these favourable conditions aid to support so dense a population.

14. To come to details. The density of the city *thanas* in 1881 is not available owing to some mistake in the figures; the density in 1872 was 3,750, and in 1891 3,917. This no doubt is due to an increase in the trade of the city which occurred chiefly in the first decade of this period. Moreover, the Civil Surgeon reports that the city is very free from fever, although affected yearly by cholera and small-pox. Its position on the banks of the Ganges and on the main line is a great stimulus to trade. The density of Bankipore *thana* has increased from 791 in 1872 to 1,032 in 1881, and 1,073 in 1891. This is chiefly due to the increase of villages. The *thana* is the European head-quarters, and many natives are attracted in search of employment; moreover, its vicinity to the city is an advantage. The rural *thanas* of Bikram and Masaudhi buzurg have increased in density from 550 in 1872 to 632 in 1881 and 640 in 1891. The increase of density here is no doubt due to the Patna canal and irrigation works which run through those *thanas*. *Thana* Dinapore decreased in density from 2,919 in 1872 to 2,704 in 1881. I am at a loss to account for this unless the transfer of some estates to Saran in that decade affected the density. In the last decade the density has again risen to 2,884; this is due to the fact that there are three regiments in Dinapore and a very flourishing trade, and the Patna canal runs through the *thana*.

15. *Thana* Maner increased in density from 721 to 834 in the decade, 1872 to 1881. This is a very fertile *thana* and had a very good trade at that time. The density has, however, decreased in the last decade to 806. This is very surprising, as Maner has been benefited by the Patna canal works: however in this thana, water is only given for the *rabi* crops, and the distributaries are said to be somewhat neglected. It is also said that the Bengal and North-Western Railway has taken away trade from this *thana*. The density of the Barh subdivision is very great and steadily increasing; nearly 97 per cent. of the population is rural, yet the density is as follows:—

		1872.	1881.	1891.
Barh	...	580	727	767
Fatua	...	800	898	911
Mokameh	...	464	583	709

This I ascribe to the fact that this subdivision is a strip along the main line and the Ganges; it is extremely fertile, and when it does suffer from scarcity, grain is easily imported. Moreover, the Tirhut State Railway, which joins the main line at Mokameh, brings a great deal of trade from the northern districts.

16. Between 1872 and 1881 the *thanas* of Bihar, except Hilsa, were so altered in area that comparison of density is impossible; for the whole subdivision, however, the density was 721 in 1872, 792 in 1881 and 767 in 1891. This is the lowest density in the district and is due to the fact that Bihar is not near any rail or big river, has few roads, and very little irrigation; it is very much dependent on the rains, and consequently suffers very much from drought. Moreover, the formerly flourishing trade in cloth carried on in that subdivision has decreased to some extent. The density is very uneven in this part. *Thana* Hilsa had 671 to the square mile in 1872, 742 in 1881, and only 409 in 1891. Several officers of that subdivision believe that the figures for former censuses were very inaccurate; but this *thana* has suffered for several years in succession in the last decade from famine. Bihar *thana* has decreased in density from 950 in 1881 to 885 in 1891. The same reasons apply. Silao from 644 in 1881 to 632 in 1891. Islampur or Attaserai, however, has increased enormously from 674 per square mile in 1881 to 696 in 1891. The area is the same in both years. I must say I think the figures for 1881 are inaccurate here; however, Attaserai is the centre of the trade of Bihar subdivision and has a good trade with Gaya and Hazaribagh. Moreover, a large number of pilgrims stay there on their way to Gaya. I think a large number of pilgrims must have been staying there on the night of the census, 1891.

17. The summing up is very simple. The most densely populated part is that which lies along the Ganges and main line, especially the civil and military stations of Patna and Dinapore in which the population is mainly urban. Next comes Attaserai, the centre of the trade in the south of the district. The purely agricultural *thanas* of the south, viz., Bikram, Masaudhi buzurg Silao and Hilsa come last, but of these Bikram and Masaudhi buzurg reach that average of 640 to the square mile which Dr. Hunter considers the limit for sufficient subsistence, and Silao has a density of 632. *Thana* Hilsa, which contains some hilly country and jungle, is the only part of the district which is not densely populated.

Head IV—Religion.

18. There is one striking feature in the returns of religion for this district, viz., the universal decrease of the Muhammadan population since 1881. The only *thanas* in which they have not decreased are Pirbahor, Khwaja Kalan, Dinapore, and Mokameh, and there are special reasons for their increase in each of these. Pirbahor is the official quarter of the city in which most of the native officials reside. Khwaja Kalan is essentially the Muhammadan quarter where the chief mosque is. Dinapore and Mokameh have largely increased in population for reasons referred to in Head II, but in these *thanas* the increase of Muhammadan population is very small, being under 5 per cent. in one and about 8 per cent. in the other. The decrease of Muhammadans is shown below: —

Sadar subdivision	...	2,913	Barh sub-division	...	87
Dinapore ditto	...	851	Bihar ditto	...	8,115

The decrease in Bihar subdivision is most striking. The causes adverted to under Head II of course apply. The main causes seem to be (*a*) the dying of the trade of native cloths owing to competition of European piece-goods, which formerly supported a large number of Musalman Julahas, and (*b*) emigration to Calcutta.

19. It is commonly said among the Hindus that the death is higher among Muhammadans owing to their more sensual living and their greater addiction to opium, but I have no reason to suppose that this statement is worth much consideration. The Hindus on the contrary have generally increased, except in Bihar, but the increase is very small, hardly what might be expected in the course of ten years. In the Sadar subdivision the increase is 6,591 despite a decrease in the commercial *thanas* of Alamganj, Khwaja Kalan, Chauk Kalan and Malsalami. This leads me to conclude that the increase has taken place among the agricultural Hindus. It is striking how in the Barh subdivision, which has gained so many advantages (referred to in Head II) in the last decade, the Hindus have been the first to take advantage of it. They have increased by 32,138 in this subdivision, while the Muhammadans have decreased by 87.

20. The distribution of Hindus and Muhammadans is very even except in Barh, which forms an exception. The proportion of Muhammadans to Hindus is almost exactly 1 to 7 in the Sadar and Dinapore subdivisions and 1 to 8½ in Bihar subdivision, but the proportion in Barh is only 1 to 14. The only explanation I can get is that the latter subdivision runs along the main line and that the Musalman population emigrates very readily to Calcutta in search of high wages. The proportion was 1 to 12½ in 1881. The returns of remaining religions call for little remark except that they are incomplete. Only three (male) Brahmos are returned, whereas there is a very flourishing Brahmo Samaj in the city and district, of which one of the Deputy Magistrates is a prominent member. There is also an Arya Samaj consisting, chiefly of Kayasths, none of whom appears as such in the returns; probably the enumerators returned them all as Hindus.

21. As to the Christians, the large Christian female population in Pirbahor is due to a Convent school. Bankipore, the European Sadar quarters, shows an increase of 183 males; this is partly due to the new Engineering and Canal Department and to the increase of the Kurji school. Dinapore, the military station, shows an increase of 261 male Christians, due to new regiments. The increase of 44 male Christians in the Barh subdivision is nearly all at Mokameh, which is on the main line and has been the junction of the Tirhut State Railway since 1887. There is an increase of 63 Christians at Islampur in Bihar. I have endeavoured to discover the cause of this, but no officer can give me any information.

22. A few Jains appear on the returns, 123 males in all, probably all pilgrims on their way to Bihar, where there is a Jain temple of sanctity. Fourteen Buddhists are returned; these belong to a wandering caste supposed to come from far west. They are said to be not pilgrims. There are no women returned with them except in one place.

23. To sum up the results, this district contains:—

Hindus	...	1,564,803	Christians	...	2,833
Musalmans	...	201,086	Others	...	282

The Hindus thus form by far the largest section of the population, being 88 per cent. as against 87·4 in 1872. The Muhammadans are 11·3 and the rest only a fraction per cent.

Head V—Infirmities.

24. There are 340 male insanes and 107 females returned, of which 251 males and 53 females are in the Pirbahor asylum. It is impossible to say if this proportion represents the existing one, as it is not likely that the cases of female insanity were accurately returned.

The distribution throughout the district is fairly even. Of deaf-mutes 540 males and 335 females are returned, showing a decrease of 1,413 males and 1,028 females since 1881. The Civil Surgeon can offer no explanation and I think this must be due to careless enumeration in the last census. Of blind persons, there are 1,495 males and 1,635 females, showing a decrease of 1,173 males and 2,200 females since 1881. The Civil Surgeon thinks this is due to the large number of operations for cataract performed of late years in this district, he himself having operated on nearly 500 cases in the last two years. Of lepers there are 597 males and 95 females returned, showing a decrease of 539 males and 117 females since 1881. The proportion between females and males is of course due to the concealment of female cases, but if the diminution is a true one it is a matter for great satisfaction. I am inclined to think, however, that the figures of 1881 are again at fault, and that many cases were then returned as leprosy which were not so.

25. With reference to popular beliefs about leprosy the Civil Surgeon of this district informs me that there is a popular belief that leprosy may be produced by a diet consisting chiefly of fish, probably of fish in a state of decomposition. This view agrees with its presence not only on the sea coast, but also in the neighbourhood of great rivers and inland lakes, and accords with the large consumption of salt fish in the middle ages when it formed the chief animal food in the winter. There is no proof, however, of the connection of leprosy with eating fish. The disease does not appear in many places where fish both fresh and putrid is eaten, and is prevalent in many districts where fish does not form an article of diet.

26. With regard to the instructions for enumeration of insanity and leprosy, I find that in the printed instructions to enumerators, no attempt was made to define or explain "insanity." The instruction about leprosy was: "If any person is suffering from corrosive leprosy, enter the name of the infirmity," with a note; "do not enter those who are suffering from white leprosy, only," and in the instructions to supervisors was the following rule:—"Under leprosy do not enter persons whose skin becomes white, but those suffering from the grievous disease in which the fingers and toes corrode and fall off." About half the insanes returned are in the asylum; of the rest, it is probable that the enumerators would only return such as were commonly called insane by the residents in the vicinity; the number returned seems somewhat small. The instructions about leprosy seem to have been clear. The enumerators were on the whole intelligent men and probably made the returns accurately where they could get the necessary information. This, however, would often be refused.

Head VI—Education.

27. In this district the total of literate males is 85,962, or nearly 10 per cent., as against 57,760, or 6.7 per cent. in 1881, but in 1881, 24,528 were returned as "under instruction," while only 16,897 are returned as "pupils" in the present census. Evidently they have been understood differently, and it will be best for purposes of comparison to take the illiterate. In 1881 776,495 males, or 90·4 per cent., were returned as illiterate. In 1891 762,873, or 88·1 per cent. are returned as illiterate, showing a decrease of 2·3 per cent. illiterate. This is an appreciable improvement.

28. To come to details, among the Hindus 683,906, or 88·6 per cent., are illiterate. This is slightly worse than the average. Among the Muhammadans 85·5 per cent. only are returned illiterate. This a good deal better than the average. I am surprised to find 820 Christians returned as illiterate. This must be the fault of enumerators. To come to female education. In 1881, 11,781 were returned as under instruction and "able to read and write." This year 3,498 are returned as literate and 670 as pupils—in all 4,168 not illiterate.

29. It is impossible to form any comparison between these figures. Either the enumeration was hopelessly inaccurate in one of these censuses, probably 1881, or the terms "illiterate" and "not able to read and write" do not correspond. The proportion by 1891 figures of female literate and pupils combined is:—

Hindus	...	1 in 313
Musalmans	...	1 „ 178

showing a much larger proportion among the Musalmans. The total number of pupils returned in all schools is 36,477, showing an increase of 654 on last census. There has been some increase of schools in the last decade. One first grade College for University was opened for University education. In the higher Education schools, there are now two Government, four Aided and eight Unaided schools, an increase of seven, or double the number at the last census. There are six middle English schools and eight middle vernacular. The figures for 1881 are not available, but the Deputy Inspector of Schools thinks there has been a decrease in the number of pupils owing to the increase of higher schools. The number of pupils now in the middle English schools is 341 and in the middle vernacular 582. Female education is chiefly confined to the lower primary stage, though a few have reached the upper primary; it shows a marked increase since 1881. I have only to add that the report on this section is very incomplete, as I have not yet received the necessary compilation sheets.

Head VII—Languages.

30. The only languages of any importance in this district are Hindi, Urdu, and Bengali. The mass of the people speak a mixture of Urdu and Hindi. Hindi is the vernacular of the district, 807,511 out of 865,732 males being returned as Hindi speaking

54,055 are returned as Urdu speaking. There are 1,920 Bengali-speaking males returned, of which 1,536 reside in the city; these are chiefly clerks, lower officials and shop-keepers of the superior sort. There used to be a great immigration of Bengalis into Patna, as there was a strong dislike to English education among the higher castes. This, however, seems to have broken down, and the immigration of Bengali clerks is almost ceasing. This, however, is of very late years, as in 1881 only 614 Bengali males were returned for this district, showing an increase of 1,306 in this decade. I think, however, the figures for 1881 must be faulty in this case. Nineteen Mahrati-speaking and 55 Panjabi-speaking persons and seven Persian-speaking are returned. These are unimportant, probably travellers or pilgrims. One thousand one hundred and fifteen Marwari-speaking persons are returned as against 113 in 1881. These are the cloth-selling Baniyas who carry on a good trade in the city. They practically all live in the city and a large number in *thana* Chauk Kalan, a commercial *thana*.

31. As to the distribution of languages in the district, Hindi is uniformly prevalent. Urdu is chiefly spoken in Bihar subdivision, where the proportion of Urdu-speaking (males) to the total is 10 per cent. In the Sadar subdivision the proportion is over 5 per cent. The great mass living in the city *thana* Khwaja Kalan, the great Muhammadan quarter, one of the most commercial, here nearly half (42·4 per cent.) are Urdu-speaking, 15·5 per cent. of the official quarter Pirbahor are also Urdu-speaking. Of the population of the Dinapore subdivision 1·6 per cent. speak Urdu. In the Barh subdivision only 3·1 per cent. speak Urdu.

32. The Hindi, Hindustani, and Urdu-speaking people were grouped together in 1881. The number this year is almost exactly the same as those returned then. The returns of English-speaking people for this year disclose a faulty enumeration, as only 1,526 males and 239 females are returned, showing a decrease of 83 males and 487 females since 1881, whereas the English population of this district must have increased since then owing to new departments, railways, canals, &c. Moreover, 2,833 Christians are returned and only 1,765 English-speaking persons, which would mean that there are 1,068 native Christians in this district. This can hardly be the case. It appears therefore that the figures of this census are at fault on this point.

33. As remarked before, nearly all the Bengali-speaking people are in the city. About 100 also are found in each of the other subdivisions. They are nearly all clerks. The Marwari population referred to above is practically all in the city.

Head VIII—Castes.

34. The principal castes of the district are arranged below in order of precedence so far as I have been able to determime it.

35. *Brahman.*—Tenth in point of numbers, being 22,296 males, a decrease of 2,615 since the census of 1881. This decrease is probably due largely to the spread of English education, which has lessened the hold of the priests on the people; the greater number have little or no means; many are beggars and are now often turned away from door to door. As a caste they were till quite lately strongly averse to the study of English and thus deprive themselves of the employment as clerks, for which many are intellectually fitted. The most numerous divisions of Brahmans in this district are the Sakadwipi and the Kanyakubja. The Sakadwipi are supposed to have originally come from Ceylon in the time of Rajasam, King of Magadha, to treat him for leprosy; they were formerly called Magas, and Dr. Hunter thinks the kingdom of Magadha got its name from them. In the light, however, of the above tradition, this theory would appear an anachronism. Among them are a few landowners and cultivators, but as a class, they are the physicians and priests of the people. The Kanyakubja are mostly teachers of Sanskrit and Hindi. A good many have become agriculturists and some are petty *zamindars*: the very poor among them become cooks, as any caste can eat food cooked by a Brahman. They have two titles, Sarwariya and Saryupari, and in general are not priests as they do not receive gifts. In connection with this, they have a tradition that they are descended from the ancient Brahmans of Kanauj. The legend runs that when Ram Chandra, King of Ajodhya, invited the Brahmans to the great horse sacrifice, those of Kanauj declined on the plea that they would not accept gifts; they sent, however, five young boys whom Ram Chandra invested with the sacred thread and after the sacrifice, settled across the river Saryu; hence the name Saryupari. The word Kanaujia is said to be connected with Kanauj.

36. *Babhan.*—Third caste in point of numbers, being 78,875 males, an increase of 17,410 since 1881. This increase is an indication of their great prosperity: they constitute the greater portion of the rich *zamindar*, agricultural *thikadars*, money-lenders and well-to-do cultivators of this district. Many of the chief families of Bihar are of this caste, among whom are the Maharajas of Hutwa, Tikari, Bettiah, and Narhan. They claim to be descended from Brahmans, and many of them actually trace their descent to historical personages of that caste. There is a tradition that they are descended from a number of persons collected by the Dewan of Jarasindh, King of Magadha and invested with the sacred thread to make up a number of 100,000 Brahmans whom Jarasindh had ordered the Dewan to summon for some ceremony.

37. *Rajputs*—Seventh in point of numbers, being 33,851 males, practically the same as in 1881. They are chiefly well-to-do cultivators and agricultural *thikadars*; some are *zemindars* and money-lenders. There is considerable class feeling among them: several villages

are composed entirely of Rajputs, even down to the *chaukidar*. Among them are many families of high rank in Bihar as the Maharaja of Dumraon. They claim to be descended from the Kshatriyas, and most of them call themselves Chhatri when asked their caste. Many of them consider themselves superior to the Babhans, whose claims to Brahmanical origin are not always admitted. The Rajputs entered the country from the west before the time of the Musalmans, but first established themselves in Musalman times. They have a reputation for greater bravery and honesty than the average Bihari, and are largely employed in the police.

38. *Bhat.*—Seven hundred and fifty-five males. These are the Hindu bards who recite at ceremonies and festivals. They are supposed to be bastard Brahmans and are considered on a level with Babhans and Rajputs in caste, though many have fallen lower through poverty. Some have become Musalmans and are called Turuk Bhat.

39. *Kayastha.*—Fifteenth in point of numbers, being 13,740 males, an increase of 915 since 1881. This increase is no doubt due to the fact that, owing to the spread of education in Bihar, the competition of Bengalis has been very much reduced. The Kayasthas now are almost entirely employed in Government offices, and many as writer-constables and superior officers in the police. They despise trade and have a good deal of class pride. Their family ceremonies are conducted with great expense, though they are usually very poor. They have a special festival, the "Dawat Puja," on which they worship their pen and ink, hence a general holiday. There is a caste of Sinduriyas, vermilion sellers, who call themselves Kayastha, but are considered a much lower caste.

40. *Vaisya or Baniya.*—It is convenient to treat of this caste here. They are divided into many classes, of whom the highest rank above the Kayasthas, though the lowest come very low down the scale. They constitute the trading classes, and the larger number of brokers, contractors and money-lenders. The following order is according to caste precedence:—

(*a*) *Khatri.*—Seven hundred and sixty males. They rank above the Kayasthas, and are generally rich brokers and cloth-sellers. Some are *zamindars*. They have a legendary descent from a Kshatriya woman, the only survivor of the great massacre of the Kshatriyas by Parasu Ram, who was pregnant at the time and concealed by a hermit. This hermit suggested that the son should be called Khatri instead of Kshatriya, presumably to preserve his existence.

(*b*) *Agarwala.*—Eight hundred and fourteen males. Also rank above Kayastha. They are usually cloth-sellers and well-to-do men. Some of them have become Jains and are called "Sarawak."

(*c*) *Agrahari.*—Seven hundred and fifty-three males, about the same rank as Kayastha; usually grain-sellers.

(*d*) *Rastogi.*—Seventy-eight males. Grain-sellers like the Agrahari.

(*e*) *Rannias.*—Three thousand one hundred and forty-nine males. These are the cloth-sellers of Dinapore, one of the chief industries of Patna.

(*f*) *Sunri.*—Three thousand six hundred and twenty-six males, a decrease of 108 since 1881. With them we may place—

Kalwar.—Three thousand five hundred and seven males, a decrease of 985 since 1881. These are the chief classes of grain-sellers and money-lenders in the villages, the ordinary village Baniya. The large decrease indicates hard times. No doubt the elaboration of means of transport mentioned under the subject of "Occupations" has made competition much keener.

(*g*) *Teli.*—Among large castes eighth of all in point of numbers, being 27,932 males. an increase of 2,036 since 1881. This suggests that oil selling, the caste occupation, is a most profitable business, a not improbable conclusion, as this caste has a monopoly of it. About a quarter or a third, however, of the numbers are grain-sellers, and many combine money-lending with their trade.

(*h*) *Kalal.*—Not returned in the figures before me. They are liquor-sellers, a branch of the Kalwars, but considered much lower, owing to their profession.

(*j*) *Jugi.*—Seven hundred and eighty-five males, a small increase of 79 since 1881. This caste is employed in stringing ornaments on which they appear to thrive.

(*k*) *Patwa.*—Six hundred and fifty-eight males, a class allied to the Jugi. The Patwas proper make silk thread, but a sub-caste of them, the "Patehri," string ornaments like the Jugi.

On the whole it is difficult to compare the figures of this census with last on this head, as some castes are omitted in the tables of one or the other, and it is hard to say exactly what the word "Baniya" has been taken to include. However, taking the total of those returned under the head "Baniya" and of those caste which I have included under the term, it is clear that there has been a large decrease of between 3,000 and 4,000 males. The Kalwars alone show a decrease of nearly 1,000, or over 25 per cent. This can only indicate hard times in trade and increasing competitions. Foreign goods are largely imported by road, rail, and river, and Bengalis and Marwaris crowd in the towns. The Marwaris especially have great combination. All this no doubt makes it very hard for the village Baniyas to make a good living. I note that this large decrease refers to all the classes except the Teli, which seems to be exceptionally prosperous.

41. *Kurmi.*—Next to the Goala the largest caste, numbering 98,261 males. an increase of 2,212 since 1881 indicating their prosperity. They are almost entirely employed in cultivation. Many of the poorer are labourers and some take service as *khidmutgars*, a

few are *zamindars* and *thikadars*, and in the towns many are money-lenders As cultivators they confine themselves to the staple crops as a rule and do not breed cattle. They are fond of petty litigation and always disputing about possession of crops and land. The main sub-caste of Kurmi in this district is the Ayodhiya. There are also a certain number of the Jaiswar Kurmi. Mr. Buchanan and Mr. Magrath hold them to be of aboriginal descent. They appear to be looked on entirely as Hindus.

42. *Goala.*—The most numerous caste in the district, numbering 112,771 males, an increase of 3,935 since last census. This increase is mainly due to their thriftiness. They sell all their grain and the husks, living themselves on coarse food, and cutting grass for their cattle, while their women go about selling milk, butter and ghi. They are almost entirely cultivators and cattle-breeders; many of the poorer are labourers, and a few rich *zamindars* are of this caste. They are notoriously the most quarrelsome caste, constantly concerned in riots and very fond of the *lathi*. Cattle trespass forms a fertile subject of dispute among them. They have the reputation of being audacious cattle stealers, and many of the lower among them are professional thieves. They are also called Ahir, Gop or Raut.

43. Closely allied to the Goalas are the *Gareri*, 4,157 males, practically the same as in 1881. This caste occupies itself entirely in sheep-breeding.

44. *Koiri.*—Fifth in numerical order, 40,386 males, a decrease of 2,753 since 1881. This decrease forms a somewhat cynical comment on the "survival of the fittest," for while the quarrelsome and not too scrupulous Goala and the litigious Kurmi are thriving, the industrious, peaceable and contented Koiri seems to loose ground. *Zamindars* are always glad to settle their lands with Koiris, but probably oppress them. In addition to the staple crop the Koiris largely cultivate potatoes and country vegetables, and are the chief cultivators of poppy, being probably the only caste whose patience inclines them to this work. In cultivation, however, they are not so niggardly as the Goala; they live on better grain and give the husks to their cattle; they also do not breed cattle or sell milk, butter, &c., nor do they steal. A few of them are merchants in the town—a vocation in which their industry usually renders them successful.

45. *Mali.*—Two thousand six hundred and twenty-two males, a small decrease since 1881. This caste is closely allied to the Kurmi, but in character resembles the Koiri with whom they rank as equals. They are the gardener caste, being usually attached to a certain number of families whom they provide with flowers for worship and at festivals receiving money and clothes according to value. At harvest they usually receive a little grain from their clients. Some are employed as inoculators. A certain number of them work in "sola."

46. *Hajjam or Napit*—A large caste numbering 12,703 males, a decrease of 1,312 since 1881. This decrease is probably due only to their poverty. They are by profession barbers being attached to certain families and paid in grain; a not unusual payment is 10 seers per adult per annum. Sometimes they have small *jagirs;* they are also invariably employed as messengers to take invitations at festivals and ceremonies, to bring articles for worship and to call *panchayets;* for this they receive money or grain. At harvest they have recognised claim to a small quantity of grain from each cultivator among their clients, and thus always have enough to live on in good seasons though they have no capital to fall back on in times of want. Those who attend Europeans and rich natives are paid in cash which they are usually able to lay by, and thus make a little money. As a caste, however, they are very poor. Their usual title is "Thakur."

47. *Kahar.*—Sixth in point of numbers, being 39,760, makes a decrease of 598 since 1881. This decrease is, I believe, largely due to emigration in search of better wages. They are the bearer caste, mainly employed as palki-bearers and general labourers. A large number of them are personal servants, a capacity in which they are extremely useful.

48. *Bari.*—One thousand eight hundred and ninety-three males. These are the torch-makers and also share with the Barai, the occupation of making pattals, the leaf dishes used at feasts. The Bari are usually employed to carry the "Badni Mantran" or welcome to the bridegroom as he approaches the village in the marriage procession.

49. *Dhanuk.*—Twelfth in point of numbers, being 17,415 males, much the same as in 1881: with them we may class the Beldar, 8,335 males. These two castes are diggers and excavators, workers on embankments, &c. The Dhanuks are supposed to be descended from Kurmis who sold themselves as slaves. With these are associated the *Nuniya*, 6,545 males originally and still workers in salt and saltpetre, whence their name from "non" (salt). Many of these, however, do the same work as Beldar and Dhanuk.

50. Next come the artisan castes in the following order:—

(*a*) *Sonar.*—Ten thousand seven hundred and eighteen males, a decrease of 650 since 1881: this is a striking indication of a general decrease in prosperity. We must assume that villagers are less able to spend money in ornaments than formerly. In the towns no doubt the competition of foreign gilt and German-silver ornaments has to some extent driven out the Sonars who are by profession workers in gold and silver. Their work in this district is not of any great skill or curiosity.

(*b*) *Kasera*, of which Thathera is a large sub-caste, 3,032 males.

These are workers in brass, copper and bronze,

(*c*) *Barhi*, a large caste, being 11,984 males, a decrease of 877 since 1881: no doubt the competition of English coachbuilders, furniture-makers, &c., and general importation of English-made articles tell on the Barhis who are carpenters by profession.

(*d*) *Lohar.*—Three thousand four hundred and ninety-nine males, practically the same as in 1881. The word Kamar in the final figures is Bengali, and not used in this district. They are workers in iron. The Lohars and Barhis are attached to a certain number of families whose ploughs, &c., they repair when required, and receive in payment a certain quantity of grain a year with a small *bakshish* at harvest; in the towns they are paid in cash for their work to a large extent.

(*e*) *Kumhar.*—Eleven thousand eight hundred and seventy-seven males, much the same as at the last census. These are workers in earth, makers of pottery, tiles, &c., for which there is a constant demand; they are poor, but seldom in want.

51. *Tambuli.*—One thousand seven hundred and forty males, a decrease of 606 since 1881. I fear we can hardly assume from this that the practice of chewing *pan* is decreasing. The Tambuli buys the *pan* wholesale from the Barai, prepares it with lime, supari, &c., and sells it made up in small quantities. Next to him in caste precedence comes the—

Barai.—One thousand six hundred and seventy males, a decrease of 493 since 1881. This caste grows pan and sells the leaf to the Tambuli. They also make patals, the leaf dishes used at feasts. From the marked decrease in both these castes, it is not unreasonable to draw a similar conclusion to that drawn from the decrease in Sonars that the people have less money to spend on luxuries than formerly.

52. *Kandu*, a large caste, 14,144 males, a decrease of 1,440 since 1881. These are sellers of parched grain; with them should be placed the—

Halwai, many of whom are Kandus, number 4,467 males. These are sweetmeat-sellers; the term is used to express that occupation generally, and applied to Musalmans and others who are not of the Halwai caste. Some of the Halwais work as labourers in making walls.

53. *Tanti and Tatwa.*—Nine thousand seven hundred and ninety-seven males, a decrease of 367 since 1881. Shows that weaving, the industry of these castes, is decreasing. I combine the two as they are almost identical and have evidently been confused in the returns both of 1881 and 1891.

54. Next come the fishing and boating castes in the following order:—

(*a*) *Mallah or Kewat.*—These castes are the same, and the considerable discrepancy between the figures for 1881 and 1891 under "Kewat" is due to this not being recognised. In the 1891 figures as before me "Mallah" is placed under the head "Returned by occupation," which is a mistake. The total number, 7,756 males, shows a decrease of 1,923 since 1881. The figures under the circumstances are hardly trustworthy, but as this is the most respectable of the fishing and boating castes, it suggests that they have a hard struggle for existence.

(*b*) *Bind.*—One thousand six hundred and sixteen males, not shown in the census of 1881.

(*c*) *Chain.*—One thousand five hundred and fifty-one males, not shown in 1881.

(*d*) *Banpar.*—One hundred and sixty-four males, not shown in 1881.

(*e*) *Tiyar.*—Five hundred and twenty males, an increase of 228 since 1881.

(*f*) *Turaha.*—Two hundred and thirty-one, not shown in the census of 1881.

All but the Mallah are more or less aborigines. The Binds are some time labourers and with the Chains have a reputation of being thieves.

(*g*) *Machhua.*—Five hundred and sixty-two males; these also are placed in the final figure as returned "by Occupation." I believe, however, they are distinctly a caste.

55. *Khatik.*—Two hundred and ninety-four males, sellers of vegetable like the Musalman Kunjra. These rank above the Machhua, but below the other fishing castes.

56. *Pasi*, a large caste numbering 17,382 males, a decrease of 823 since last census, possibly due to the introduction of licenses to tap *tari* trees within certain limits. This caste is almost entirely occupied in tapping *tari* trees and selling the *tari* liquor. Those who cannot find support in this work are labourers. Some have also a little cultivation.

57. *Dusadhs.*—Fourth caste in point of numbers, being 48,729 males, almost the same as in 1881. This caste monopolises the duties of road and village watchmen, *goraits* and *chaukidars*. Those who cannot find such employment work as general labourers, ploughmen, &c.; most of the cooks employed by Europeans are Dusadhs. They have the reputation of being inveterate thieves and cattle-lifters: if one, however, is paid a sufficient amount to act as *chaukidar*, his confrères usually abstain from plundering the house under his charge. They are said to be particularly skilful in the construction of "sendhs" or holes dug in the walls of houses for purposes burglarious.

58. *Mehtar.*—This is rather a general term for the sweeper castes than the name of caste. The word Hari, under which all are included in the figures before me, is Bengali, and not used in this district where the sweepers are chiefly *Halalkhor.*—Total number of these castes is 1,028 males. They do not appear at all in the figures for 1881. They are general sweepers and scavengers, but though they eat meat to a certain extent are comparatively clean in their habits.

59. *Musahar.*—Eighteen thousand seven hundred and thirty-eight males, an increase of 466 since 1881. With these should be placed a closely allied class, the—

Rajwar.—Numbering 2,016 males, an increase of 88. These are considered to be aborigines of the country and work as labourers, ploughmen, &c. They are very poor, live in wretched huts, and will eat almost any animal, even wild cats, frogs and squirrels. A simila[r]

caste are the *Nat.*—Three hundred and seventy-eight males; they are vagabonds and live in huts made of *tattis* by the roadside.

60. *Chamar.*—Ninth caste in point of numbers, being 27,659 males, almost the same as in 1881. They are workers in leather, and hold a very low caste, as they are continually defiled by contact with dead bullocks, &c., to the hides of which they have a recognised right. They are not without reason constantly suspected of cattle poisoning to obtain the hides. Many of them are labourers. In the villages they are like the Barhi and Lohar attached to certain families whom they supply with the leather thong of the whip and fastenings of the plough which they repair when necessary. They also act as village crier and as musicians at ceremonies; their wives are the village midwives. They get grain and crops from their clients at harvest, and sometimes have small *jagirs*. Such is their reputation for theft that the word "Chamari" is equivalent to "chori," and generally used by the villagers to mean theft. They are enabled to carry on their dishonest practices with impunity, to some extent, for fear that their wives would refuse their services at childbirth.

61. *Dom.*—Two thousand two hundred and ninety-nine males, a decrease of 415 since 1881. This decrease hardly comes as a surprise or misfortune. This caste, though possibly it ranks above the Dhobi, since the Dom will eat the refuse of any caste except the Dhobi, and the Dhobi will wash the dirty clothes of the Dom (if required), is really the vilest of all castes. The better among them, especially the Dharkar Doms, who do not usually touch dead animals, support themselves by basket-making and general work in split bamboo and cane. The remainder live an indolent life, occasionally doing a little work. They have a right to the carcases of dead horses which they eat, selling the skin; they also remove the bodies of any dead animals and thus are useful, being the only caste who will. They attend all feasts, where they get all the leavings and eat anything they can get hold of. They also make the funeral pile and receive the clothes of the deceased; they supply the Barai with materials for torches. The Maghaya Doms are vagabonds and thieves; they go about in gangs committing depredations. There are very few now in this district.

62. *Dhobi.*—Six thousand four hundred and twenty-nine males, a decrease of 336 since 1881. This caste comes last of all, as they will touch the dirty clothing of all castes. They also keep donkeys which are detested, probably from their invariable association with the Dhobi.

63. There remain a few castes which I have been unable to place; 643 males are returned as Bhar; these are vagabonds and general *tamashawallas*. I believe they are chiefly Musalmans.

I notice five males are returned as Bhuiya; these are aborigines like the Musahar. I believe this number is too small. Ninety-nine males are returned as *Bedia;* this is a Bengali word. The Hindi here is *Beadha* or *Bahalya*. They are bird-catchers; the Mirshikar and Chirimar returned as subcastes of Bedia are, I believe, all Musalmans. Seventy-eight males are returned as *Gulguliya;* these are beggars who have come from Tirhut, north of the Ganges. Religious mendicants number 3,796 males, an increase of 954 since 1881; these are chiefly vagabonds, but flourish at the many great fairs of Bihar in the neighbourhood of the Ganges. The chief class of them is the Vaishnava.

64. Of the 18 classes placed under the head "Title or unidentified sub-caste," I have been able to identify the following:—

Banaudhia or Banodhiya.—Two hundred and forty-five males, are a caste akin to Kurmis.

Garh.—Twenty-four males, probably Gourh, a caste of stone-cutter.

Jaiswar.—Two hundred and nine males, a sub-caste of Kurmis, lower than the Ayodhia which are the principle caste in this district.

Sayin.—Eleven hundred and one males, probably Sain, a class of Musalmans.

Maharaj.—Eighteen males, a title applied to the Bhat the Bard caste.

Magahiya.—Three males, a sub-caste of Dom.

Raut.—Four hundred and seventy-four males, a title applied to Goalas.

Rajbansi.—Three males, a sub-caste of Rajputs.

Sen.—One male, a family name.

Sing—Five males, a family name among Babhans and Rajputs.

Thakur.—Sixteen males, a title of the Hajjams.

65. Of those under the heading "Returned by occupation," of which there are 40 classes, some few I cannot identify at all, others are Musalmans. The following is a short note on them:—

Attarwala—Musalman, perfume-sellers.

Bakho—Musalman, beggars.

Besati—Boxwallas, probably Baniyas.

Vaisya—Baniya.

Chhipigarh—
Chhepi—
Chhaperi—
} Cloth printers, chiefly Musalmans.

Darzi—Musalmans.

Dai—Maid servant.

Dafali—Musalmans, dress-makers.

Gandhi—Attarwala, Musalmans.

Gandharb—A Hindu caste of musicians and prostitutes.

Godait—Probably gorait, Dusadhs.

Hawaigar—Firework-makers.

Kalaigar—Gilders, kaseras.
Kalinbaf—Musalman, carpet-makers.
Kunjra and Kabari—Musalmans, vegetable sellers.
Kamkar—Servants.
Laheri—Two hundred and ninety-eight males, makers of glass ornaments (kanch) and of lac bangles.
Mudi—Probably Mudi, food-sellers.
Mistri—A term for Barhis and Lohars.
Malla and Machhua—Fishing and boating castes already treated of.
Nafar—Slave or servant.
Pawaria—Ninety-one males, 88 females, dancers at births.
Rangres—Musalmans, dyers.
Thawa—Bengali kahars.
Ramjani—Musalman prostitutes.
Sabzifarosh—Musalman, vegetable-sellers, Kunjra.
Suti—Perhaps Sot or Sote, a class of Maithili Brahmans.
Sikilgar—Polishers of steel.

66. Among those classed as returned by locality are *Dhangar*, a low caste like Musahars who have come from Chota Nagpur; only eight in all are returned.

67. Of the 64 unidentified names I have been able to identify the following:—

Barana Sankar—Dogla, Kisanpakshi, Sankar jati are merely general terms for a person of mixed caste. *Gunjar* is a caste like Goala supposed to come from Guzerat; *Hijra* are eunuchs; *Gandhi* are *attarwallas*, Musalmans; *Jhumaiya* are a caste like Kurmis. They migrate to a large extent. *Malzada* are Musalmans; *Mahatwar* is a term similar to a Mahto applied to Kurmis and Goalas. *Mosafir* means traveller; *Niati* is the same as Bisati, boxwallahs. The large number of unidentified names is probably due to the fact that, owing to the difficulty of obtaining Hindi clerks in the central office, the names were transliterated into Bengali and thence into English.

68. In concluding this section, the point which seems to me most striking is the large increase of the agricultural castes, Babhans, Kurmi, Goala, and the marked decrease of the trading and artisan castes. Despite this the large towns have been increasing, and the immense increase of those employed in transport suggests that trade is flourishing. It appears to me that the conclusion to be drawn from this is that trade is becoming much more centralised. The great facilities for carriage by road, rail and river have improved the condition of the agriculturist, but the competition introduced by the same causes is telling hard on small local traders and artisans. I regret to see that the number of vagrants, religious mendicants, &c., appears to steadily increase.

Head IX.—Occupations.

69. The classification of occupations in the census of 1891 is so much more detailed than that of 1881 that comparison is almost impossible. This will appear on a cursory glance at the totals. It is instructive in the first place to note that while in 1881 no less than 446,806 *males* were returned as indefinite and non-productive, in 1891 only 113,815 are returned in the class indefinite and independent, and of those only 29 males are unspecified. Class A corresponds roughly with orders I and II, class I of 1881, but the figures are—

Class A, 1891 ...	... 20,428
Orders I and II, 1881 ...	... 6,698

Probably this is accounted for by inferior Government servants not being included in 1881. However, the figures for local, municipal, and village servants are equally discrepant—

1881 ...	... 5,788
1891 ...	... 14,673

I can only suppose that the census of 1881 was much less accurate, and that large numbers then put down as indefinite have been classified in the census of 1891. This remark applies strongly to the head of the pasture and agriculture, of which the numbers are more than double in the 1891 returns in comparison with the 1881 returns, *i.e.*—

1881 ...	... 233,950
1891 ...	... 470,442

70. *Class C.*—Personal services, 1891,—corresponds with class II, 1881. The figures have not varied perceptibly. *Class D.*—Preparation and supply of material substances—correspond generally with class V of 1881, but here again the greater detail of the 1891 returns is found in the omission of makers of toys, necklaces, bracelets, bangles, dyes, &c., which are not small industries in Patna. *Class F.*—Profession—tallies generally with order III of 1881, and the figures have not varied preceptibly.

71. In regard to the relative importance of the various occupations, although of course the majority of the population is agricultural, yet almost a third of that number is engaged in industrial pursuits, and a large number in commerce and transport. In dealing with the

various heads I propose to follow the arrangement suggested by the Superintendent of Census, Bengal.

72. *Agricultural groups.*—Twenty-two thousand seven hundred and eight non-cultivating occupants of land and 13,800 cultivating indicate a large number of small *zamindars*. The former figure is the largest for any district in Bihar except Darbhanga. The latter is large, but far below that of Muzaffarpur and Saran. Non-cultivating tenants number 12,931 males, a large number compared to any Bihar district except Muzaffarpur, which is abnormal in this respect. The number of cultivating tenants, 333,850 males, is very small, and the number of field labourers, 65,352 males, is exceptionally large. This indicates that the cultivators are well-to-do and have fair sized *kashts*. They are in fact mostly occupancy *raiyats* in this district though there are still a good many non-occupancy *raiyats*, and the *zamindars* are strong enough to prevent the acquisition of occupancy rights when they wish to do so. The large number of labourers is partially accounted for by their method of payment, which practically renders them small cultivators. A common custom is to allow a ploughman 10 cottahs of land to cultivate and enjoy the fruits; and to pay him one pice and half seer of *sattu* a day while ploughing. In place of the pice in some parts two, or even three, seers of grain are given. When sowing, a seer of the grain sown is allowed daily also, and when reaping, one bundle in every 21 of the crop is taken by the reaper. The number of those engaged in special products does not call for remark. The total number of those engaged in agriculture, 464,199 males, is very much below that of the other districts of this Division, and gives indication of the greater attention to industries which characteris s the district.

73. *Professional groups.*—The number of priests, ministers, &c., 11,112 males, is average; the *Zanana* Mission appears to have established no hold on Patna, although they have a large following in Gaya. Exorcists seem unable to exist south of the river. Unfortunately there are a very large number of religious mendicants, &c., 701 males being returned, as against an average of about 250 for other districts of this Division. It is a curious fact that in this class 77 circumcisors are returned for Patna, 7 for Gaya, and none for the rest of Bihar. I learn that it is not usual for parents to bring their children from other districts to Patna for this ceremony, and consequently conclude that this is an instance of inaccuracy in the returns of other districts. Three thousand three hundred and seventy-four males engaged in education speaks well for the efforts made in this direction; the average number for the rest of this Division is under 1,000. The large number, 1,725, of persons engaged in law can hardly be considered an unmitigated blessing, though it no doubt is a corollary of the extent of educational efforts. The most noticeable point of the 1,622 medical practitioners is that 1,084 have no diploma. There are no less than 39 (male) compounders in the district, and 27 practitioners with diplomas. The sanitation of the district is thus under favourable auspices. Sixty-seven (male) artists show that we are not without some admirers of beauty. I believe, however, that the art of painting is in a very elementary stage here as yet.

74. *Commercial.*—It is at first surprising to find that the number of those engaged directly in commerce, 11,265 males, is far below any other district in the Division except Champaran. The number of money-lenders, 514 males, is average; general merchants and their clerks make the comparatively small total of 4,855 males, unspecified dealers the small total of 5,061 males. There are a somewhat large number of contractors and farmers, viz., 325 males. Those engaged in transport and storage, however, are so large a number that the combined totals of those engaged in commerce directly and in transport make by far the largest total in the Division. There are no less than 23,892 males engaged in transport and storage, while the average for the rest of the Division is not over 11,000. This clearly indicates that Patna is the great market of Bihar. The position of the city near the junction of the Sone, Gandak, and Ganges on the main line, and with line to Gaya and the Tirhut State Railway at Mokameh give great advantages in this respect.

75. *Artisans, &c.*—The total number of those engaged in the "preparation and supply of material substances," viz., 154,597 males, though by no means a small number, is below that of Saran and Shahabad. The cause of this is probably that Patna being a great centre of trade imports very largely. In looking at the details I find 28,166 males engaged in dress fabric, which is an average proportion; of these, a large number, 11,859 males, are directly engaged in the making of dress. The chief fabric is cotton, in which 14,568 males are engaged. Only 808 males are engaged in wool industry and only three in silk. There is a little work in jute, occupying 928 males, chiefly rope making, which is brought to some perfection in this district. Those engaged in food and drink number 55,977 males, the largest total in the Division except Shahabad. It is very striking that 30,949, practically 40,000, of these are engaged in drinks, condiments, and narcotics. No less than 9,882 males are engaged in drawing *tari*, with which the district abounds.—About 300 males only are engaged in selling ghee, eggs, and fowls, over 10,000 males in selling grains, and 3,382 males in making and selling sweet-meats. This latter is quite an important industry in Patna. The number of grain-dealers is also very large. This again indicates how Patna seems a general market. No less than 4,750 males are engaged in building against an average of about 1,000 for the rest of the Division; most of this building goes on in and about the city and Fatua, Mokameh and towns near the main line. This must be taken as an indication of prosperity. Six hundred males engaged in supplying paper suggest the great extent of commercial and official occupations, and 484 engaged in books and prints as against an average of about 90 for the rest of the Division speaks well for the spread of education; 111 males engaged in watch-making shows that skilled workmanship is rapidly increasing. The toy-making occupying 500 males, and

necklaces, bracelets, bead-making, &c., occupying 4,370 males, are large industries of the minor sort. Over a thousand males are engaged in making tools, and 267 males in arms and ammunition. The number of gun licenses issued yearly sufficiently attests this. Five thousand nine hundred and two males are engaged on gold, silver and precious stones; this is a large number, but the work is chiefly plain and of no great curiosity; this, however, suggests that the people of this district have plenty of money to spend on ornaments. The same remarks apply to the 2,017 (male) workers in bronze, copper, &c. Three hundred and eight males work in tin, zinc, and lead, chiefly tin; this is a larger number than other districts of the Division, but the industry is of little note. Patna glass ware seems to have quite died out; it used to be a large industry, but now only three men and 15 women are returned as employed in it. The glass was of poor quality and has probably been ousted by European ware. The number of those engaged in earthenware, cane work, dyes, gums, drugs, &c., and in leather, horns and boxes is average. One hundred and forty-one males are employed in making carts, carriages, &c.; this seems a small number considering the amount of transport in the district, but probably most vehicles except country carts are imported.

76. *Pastoral groups.*—Five thousand five hundred and ninety-three males engaged in cattle-breeding and dealing, 291 males in small stock, and 359 in subsidiary services to stock call for no special remarks.

77. *Hunting and fishing.*—None are returned as hunters; the number of fishermen, 1,931 males, is very small considering the amount of water in the district.

78. *Services.*—Personal services occupy 48,181 males, an average number which is much the same as in last census. The number of sweepers, &c., 1,485 males, seems somewhat small considering the extent of bazar in this district. Only four are returned as hotel and lodging-house-owners, but there are good many dák, railway, and canal bungalows and a few *sarais*. Village service occupies the large number of 9,816 males.

79. *Unproductive groups.*—Are a small number on the whole. Religious mendicants, 392 males, are more than we could wish; likewise musicians, &c., 1,110 males; 78 conjurors are able to make a living; 98 males and 708 females are returned as disreputable. A total of 2,299, of which only 799 are males, are returned as independent of work, and a total of 16,469 as living on charity, pensions and prisoners; of these, 7,013 are returned as beggars not in any religious order; this latter number seems large, but is no doubt increased by the neighbourhood of Gaya and Sonepur, and the number of fairs and local festivals which occur constantly in the district.

80. On the whole these figures disclose a well-to-do agricultural community, a variety of thriving industries on a large scale, great activity of trade, and a considerable spread of education. There is no reason for dissatisfaction with the material prosperity of the district.

Head X.—Administrative.*

81. *Administration.*—The general instructions were not departed from in any important particular. With regard to column 2 of Form M, however, as far as Patna Municipality was concerned, it is to be noticed that the city is not divided into *mahallas*, but only into circles for the purposes of municipal taxation, and these formed the basis for the distribution of the work of enumeration. The heading of column 2 was therefore changed to number and name of municipal circle. The registers A and B for each *thana* had been carefully revised and corrected by Mr. Bell and Moulvi Hashmat Hosain for the Sadar subdivision, and by the Subdivisional Officers and their Sub-Deputies for the other subdivisions. But register E was made to correspond with Register B in the names of villages only.

82. The definition of a village prescribed in Circular No. 10, dated 30th July 1890, was duly observed except in the following case:—The village of *diara* Ramnagar in Barh subdivision was found to be within two police jurisdictions. It was considered as two villages, each being distinguished by the name of the headman.

83. The definition of a house given in the second instruction to supervisors was strictly observed.

84. The jurisdiction of a *thana* formed a charge, and sub-charges were formed for each outpost and for each sadar *thana*. This was the rule in all cases except that of Patna Municipality, which was formed into 15 charges, the rural areas belonging to city *thanas* being formed into a separate charge, and in the cases of Dinapore, Barh and Bihar which formed separate charges as municipalities, their rural areas being distinguished. Dinapore Cantonment was also a separate charge.

85. The size of the circle was 500 houses, except in a few cases for the sake of convenience.

86. The size of the block was kept as near 50 houses as possible. It never exceeded 60 houses. In some cases small contiguous *mauzas* were formed into one block in accordance with paragraph 2 of Circular No. 7, dated 17th July 1890.

87. The numbering of the houses in the villages was done with *geru*, and its cost was paid by the enumerator or supervisor. The cost may be estimated at about one pice per block. The houses in Patna Municipality were numbered with lime and coal-tar. The cost, Rs. 347-13, has been or will be met from the municipal fund. Dinapore Municipality has spent Rs. 6, Dinapore Cantonment Rs. 5-10, and Barh Municipality Rs. 3 under this head.

* *Vide* letter No. 151R., dated the 19th April 1891, from G. M. Currie, Esq., Collector of Patna, to the Superintendent of Census Operations, Bengal.

88. A permanent numbering of houses in the villages would be difficult. The preserving of the numbers even for the short period required for this census meant constant supervision. Where such a numbering would be feasible, that is, in municipalities and the areas adjoining them, it would be advisable to affix a tin or an iron plate on each house with the number marked upon it. The cost might be met from the municipal fund.

89.—*Agency.*—The Charge Superintendents were of the following classes:—

Barrister-at-law	In municipalities.
Pleader	
Municipal Commissioner	
Honorary Magistrate	
Zamindars	
Sub-Deputy Magistrate	In rural area.
Sub-Registrars	
Inspector of Police	
Deputy Inspector of Schools	
Road Cess Overseer	
Sub-Inspector of Schools	
Irrigation Circle Officer	

90. The Supervisors were of the following classes:—

Chaukidari cess collectors, subordinate educational officers, Honorary Magistrates, Municipal Commissioners, *mukhtars*, and other professional men, and the lessor landholders.

The enumerators were selected from the *patwaris*, educated cultivators, *gurus*, *muharrirs*, small traders, educated persons seeking for employment, and others.

91. A number of supervisors and enumerators undertook their work willingly in the hope of obtaining appointments in the abstraction office. Others did so unwillingly, but performed their duties from fear of prosecution.

92. There were 14 prosecutions for neglect of duty, 10 of which were withdrawn. Two of these (withdrawn) were against Police Sub-Inspectors who were reserved for departmental punishment, and four resulted in convictions and two prosecutions for obliterating numbers, which resulted in convictions. The threat of prosecution was generally found sufficient.

93. The duties of supervisors and enumerators must have involved expenditure for paper, numbering of houses, and travelling, and loss through the interruption of their ordinary business, but no claims have been made, and it is impossible to make any estimation.

94. No paid census officers were employed throughout the district. Patna Municipality, however, employed a clerk for one month at Rs. 20 a month, and Barh Municipality a *muharrir* at Rs. 8 a month for three months.

95. *Attitude of the people.*—There was a general idea throughout the district at first that the census was only a prelude to the imposition of a poll-tax, but this idea did not last very long, and the enumerators were not obstructed in any way, and there was no resulting disturbance.

96. *Results.*—I know of no reason for supposing the results of the present census to be incorrect. The general opinion seems to be that a great deal more trouble was taken in personal supervision than during the last census. The numbering of houses was carefully tested, enumerators were systematically trained, officers specially in charge of the work toured through the districts and personally inspected the preliminary enumeration in manuscript form and had it corrected. There was hardly a supervisor in the Sadar and Dinapore subdivisions, at any rate, who did not have the greater number of his manuscript enumeration books inspected and corrected by Mr. Chapman, Moulvi Hashmat Hosain and myself. On the night of 26th February all the *gazetted* officers of the Sadar subdivision were employed in supervising the work in and near Patna Municipality.

97. There has been a decrease of 5,462 in Patna Municipality. This may partly be explained by the fact that since 1881 a large portion of the Subbalpur *Diara* formerly included in Patna Municipality, and containing according to the last census 5,557 persons, has been transferrered to the Saran district. A study of the annual reports on the trade of the city shows no reason for supposing a falling off, but the extended use of the railway and of steamer on the river has rendered what trade there is brisker, and decreased the accumulation of traders within the city itself. At the same time the large increase of the neighbouring port of Revelganj must have interfered with the natural increase of the trade of Patna. It is said that the great marts of Marufganj and Colonelganj are not so crowded as formerly. At any rate, Chauk Kalan *thana* in which these marts lie shows the largest decrease. Maner *thana* shows a decrease of 2,133. There are two reasons for this decrease. First, during the census of 1881, the Maner Branch Canal was under construction, and it is said that about 20,000 coolies from other parts of this district and from other districts were employed. Secondly, during the last few years there have been serious outreaks of cholera in the Maner *thana* which have carried off hundreds.

98. The decrease in the Bihar subdivision has been accounted for by the supposition that large numbers of persons must have been absent on account of the "Maghi Purnamashi" fairs which take place at Barh, Sianar, and other important places on the Ganges on 22nd February. The results of the enumeration were very punctually submitted, and had all been received by the 2nd March with one exception. Special attention was given to the

enumeration of boat population, and as specially intelligent enumerators were employed, I have every reason to believe that the enumeration was complete. The falling off must be due to the increased use of the railway and of steamers calling at intervals, instead of a constant stream of country boats. It seems to me that the work throughout the district went off very well, and much credit is due to Maulvi Hashmat Hosain, Sub-Deputy Collector, who was in general charge from the beginning till December. After that he was in charge of the Sadar subdivision, and Assistant Collector Mr. E. P. Chapman was in general charge and worked very well. The Deputy Inspector of Schools, Babu Bhagwan Persad, also worked well.

99. *Abstraction sheets.*—With regard to this most important work of abstraction, the accuracy of the whole depends on getting from the first a reliable set of clerks and some reliable sheets of certified accuracy from which to check future totals. It seems that for this purpose the whole office should begin on the simplest sheets, viz. V and VI, and as soon as sufficient reliable men have been found, by this test, sheets II, IV, X should be begun, and all discrepancies in caste can be corrected by comparing sheets X and IV. Then the remaining sheets may be abstracted by selected men, the abstractors being allowed to see the totals of books and castes from sheet IV. As soon as enough of sheets V and VI have been abstracted for purposes of testing men, they may be used merely for finding totals of languages and birth-places outside the district, the totals of the books being found from the other sheets. Sheet VII should be placed in the hand of a separate clerk chosen for accuracy as there is no check of this sheet. In sheet III it might be a useful source of information to have women's employments separately provided for. In sheet IV all sub-castes of one caste might be abstracted in one place as this has to be done sooner or later, and doing it later is a most laborious task. Only one set of men should be employed on sheets I, III, XI, but no error should be allowed; it is most important that correction should be made at once from the book wherever possible; if the error is too large for this, book and sheet should be returned to the abstractor with the errors in the sheet underlined, the abstractor being fined in every case. Payment should not be by the month, but by the number of sheets accurately abstracted, a register being kept for recording the number of sheets accurately abstracted by each man. I might here suggest that small monthly rewards might be given to the men who keep their sheets cleanest, and that in gross cases of dirty sheets men might be fined.

100. *Registers.*—The only remark I have to offer with regard to the *registers* is that the caste and occupation registers might be so modified as to admit of blocks of 60 being written up together; the width of registers would have to be increased by two-thirds, or perhaps doubled; this would greatly facilitate checking.

101. *Test slip.*—The test slip seems all that can be wanted; it should be bound in books by *thanas*. The lower left hand half of it and the right hand total column seem somewhat superfluous. It might be made smaller by omitting some of the religions, as few, if any, districts contain nearly so many as provided for, and it might be so modified as to allow of males and females being written, are small, and might interfere with its clearness.

102. *R Form*—Should be abolished; one total column is required for each civil condition in sheet XI; at the foot of this four additional columns might be made, viz., totals of all castes, forms 0-9, 10-14, 15-39, 40 and over. This would not necessitate a lessening of the task on sheet XI which is not heavy.

103. *Dotting.*—The system of *dotting* should not be again employed; it is too easily evaded.

104. *Adjustment.*—Adjustment and re-abstraction are utterly unsatisfactory; it is to be hoped that by paying great attention to sheets II, IV, X at the beginning, and by careful comparison of the latter sheets, this may be avoided to a great extent.

105. *Tasks.*—Task on sheets II, V, VI, and X was light, and might be increased to some extent. The task on registers XIX, XX, and VI was heavy, while that on registers VII, IX, XV was very light; task on VII and IX might be doubled; task on XV raised by one-half. The tasks would be considerably simplified if bound sheets and registers were supplied; much confusion would thus be saved. One sheet should certainly be given for each block, margin being allowed for waste.

106. *Time.*—The time allowed for abstraction was generally sufficient, but this was not the case with tabulation. Fewer clerks and longer time would probably produce better results.

107. *Establishment.*—As to the establishment, clerks in the test-slip should be doubled in number, the number of supervisors might be lessened, but their pay increased. If special totalling forms S, W, Z, and Y be a part of the tabulator's duty, the task on the registers from which they are prepared is much too heavy; it was not found possible in fact to exact it, and several clerks on it left in despair.

108. *Compilation.*—If the compilation were done in district offices while the central offices only exercised a scrutiny on the work of local officers, the work would be done far more quickly, and the difficulty of getting clerks for central offices avoided.

109. *Pay.*—In conclusion I would add that it would be a good thing if the system of payment and fixing were written and clearly made known to the clerks employed; the work is very trying, and mistakes are hard to correct. I am still receiving constant petitions from clerks who say that they have not received any thing like what they were promised and I think there is a good deal of dissatisfaction amongst many of the men. Another thing which

has been very unsatisfactory, especially in this district where we have had men from Darjeeling, is the length of time we have had to wait for sanction to pay while the totalling forms were being checked in Calcutta. I would suggest that in work of this nature men need the utmost encouragement, and better results might be obtained if more small rewards were offered and as few fines as possible made. The fines should be especially reserved for cases of fudging.

DISTRICT CENSUS REPORT.

No. 137, dated Gaya, the 15th March 1892.

From—G. A. GRIERSON, Esq., Collector of Gaya,
To—The Commissioner of the Patna Division.

I HAVE the honour to submit herewith my Census report of the district of Gaya, as called for in Government circular No. 6T.-F., dated the 3rd October 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF GAYA, 1891.

HEAD I.—EARLY HISTORY, &c.

THE districts of Gaya and Patna may be taken as roughly corresponding in area to the ancient kingdom of Magadha, which was one of the latest portions of Northern India to come under the civilizing influences of the Aryans. From the oldest Sanskrit writings we learn that Tirhut and Oudh contained settled Aryan colonies, centuries before Magadha was known at all, except as a geographical expression, and even as late as the compilation of the Atharva Veda, it is referred to as a non-Aryan country inhabited by wild tribes hardly worthy of the name of men. To the present day, Magadha is known to natives as a country of uncouth inhabitants, "the Bœotia of India."

2. So late as the sixth century before Christ, we find Bandtrayana mentioning Magadha as a country the inhabitants of which were of mixed origin, and outside the pale of Aryan civilization, while the full Aryahood of the people of Tirhut across the Ganges, is readily admitted. During this period, however, the kingdom of Magadha rapidly rose in power. Its capital was the *Rajagriha*, the present Rajgir, the first prominent king who reigned there being Bimbisara. He was the Buddha's famous patron, and it was during his reign that Buddha became enlightened at Bodh-Gaya (say 522 B.C.) and founded the Buddhist religion. At that time the city of Patna, which was subsequently to become the capital of Magadha under one of Bimbisara's descendants, was a village lying between the Son and the Ganges, and was fortified during Buddha's lifetime under the orders of Bimbisara's son and successor Ajata-Satru, as a frontier post to repel the incursion of the Wajjians, a Turanian tribe who had entered North Bihar through the Himalayas, and had occupied Tirhut.

3. In those days, the Son entered the Ganges some twenty miles east of its present junction, and to the east of Patna, near the present town of Fatua. Between the two rivers, which ran nearly parallel for many miles, there was a long narrow tongue of land, on which was fortified Pataligrama, which subsequently grew into Pataliputra, Pali-bothra or Patna, the famous capital of Bihar. There is reason to believe that the Son did not burst across this tongue and join the Ganges at its present *embouchure* till about the year 750 A.D.

4. Under the successors of Bimbisara the power of the Magadha kings gradually extended itself over the whole of Northern India, till they were succeeded about the year 370 B.C. by a low caste dynasty of Nandas, who added still more to the conquests of their predecessors.

They were rooted out by Chandra Gupta, an illegitimate son of one of the Nandas, and who had joined the camp of Alexander the Great on the occasion of his invasion of India. After Alexander's departure, with the help of a well-known Brahman called Chanakaya, he expelled the Nandas, and seized the throne for himself, about the year 320 B.C.

5. Chandra Gupta, the Sandracottus of the Greeks, kept up intercourse with Alexander's successors, and received at his palace at Pataliputra an ambassador of Seleucus Nicator, named Megasthenes, from whom we have received valuable information regarding the extent and power of the kingdom of Magadha, as they existed between the years 317 and 312 B.C. We learn from him that Chandra Gupta had a large standing army of 600,000 foot-soldiers, 30,000 cavalry, and 9,000 elephants, and that he had made himself master of pretty nearly the whole of Northern India. The river Jamuna is specially mentioned as flowing through his kingdom.

6. Second in succession from Chandra Gupta was the famous Asoka (cir. 263 to 222 B.C.) under whom Buddhism was finally adopted as a State religion. His rock and pillar inscriptions in favour of Buddhism contain the earliest pieces of written historical information given in India by an Indian. From them we learn that the whole of Northern India, and even Orissa, were directly subject to his rule, while a great portion of the present Afghanistan, and the Deccan as far south as the river Krishna, were under kings who admitted his overlordship.

He had relations more or less close with the western world, and he specially mentions as kings with whom he had treaties, and who had admitted Buddhist missionaries to their kingdoms, Antiochus II of Syria, Ptolemy Philadelphus of Egypt, Antigonus Gonatas of Macedonia, Magas of Cyrene, and Alexander of Epirus.

7. It is an interesting fact that he tells us that he had sent to Antiochus, and to the kings, his neighbours, a selection of medical plants both for men and animals, for at that very time Ptolemy Philadelphus was founding in Egypt the celebrated Alexandrian School of Medicine, from which the learning of our modern nineteenth century doctors takes its starting point. When therefore, the British Government founds its hospitals in Patna and South Bihar, not improbably it is returning after many days the bread cast upon the waters by the ancient Indian kings, who insisted on mercy and tenderness to both man and beast.

8. After Asoka, the Empire of Magadha rapidly declined, and Brihadratha, the sixth king from him, was put to death about 183 B.C. by his General Pushpamitra, who usurped the throne and founded the dynasty of the Sangas, which lasted till about 70 B.C. Devabhuti, the last of the Sangas, was murdered by his minister Vasudeva, who founded the Kanwa dynasty which lasted about 50 years.

9. Magadha was now invaded by the Andhrabhrityas, a dynasty of Southern India, and was finally conquered by them about the year 25 B.C. From that time it ceased to be an independent kingdom, the rule of the Andhrabhrityas (of which we have little information) lasted till the middle of the fifth century A.D. Thereafter to the Musalman conquest, the history of Magadha is almost a blank. It was the scene of continual invasions, and that is about all we know.

10. From the Musalman conquest, the history of Magadha is merged in that of Northern India generally, and needs no special remarks. The Moghal capital of the country was the town of Bihar, the name of which, a relic of ancient times, is a corruption of the Buddhist word *Vihára* or monastery. From this town the whole province, or *Subah*, of Bihar took its name.

11. During British supremacy up to 1865, the south of the present Patna district and the north of the present Gaya district formed one district known as *zila* Bihar. The south of Gaya, together with a portion of the present Chota Nagpur district, was known as *zila* Ramgarh.

12. To the present day the Gaya district is composed of two tracts, a northern and a southern, with very distinct characteristics. The northern half of the district, together with the Patna district, is known as Magah, a corruption of Magadha, and is well irrigated and fertile. The southern half, which still locally bears the name of Ramgarh, commences about ten miles south of Gaya town, and is to the present day imperfectly irrigated and covered with forests.

13. Magah represents the ancient Magadha, which received Aryan civilization from the north and west, and was the area from which Buddhism spread over India. Ramgarh has received such civilization as it has got in later years from the south and south-west.

Magah to the present day is a Buddhist country. It is covered with the ruins of temples, and in fields Buddhist images are frequently turned up by the plough.

It is still affected by strange Buddhist customs, and though Buddhism has disappeared from India, its inhabitants still worship a so-called incarnation of Vishnu, whom they call *Budh Deo*.

14. Buddhism seems never to have penetrated Ramgarh, indeed, during the time of Magadha sovereignty, that country must have been a dense forest inhabited only by wild tribes and by a few solitary hermits, outposts of Aryan civilization.

15. The country is dotted here and there with rude old forts, which local tradition attributes, and no doubt rightly attributes, to the Kols or wild aboriginal tribes of Central India. In later years clearances were effected in it by enterprising immigrants from Rajputana, who were the ancestors of such Rajput families, as those of Deo and Chandragarh. By them the south of the district has been brought into cultivation; but this "*zila* Ramgarh" saw no Buddhist civilization, and has no Buddhist remains. Magah is Buddhist, ancient, highly cultivated, and thickly populated. Ramgarh is Hindu, modern, half-cultivated, and sparsely populated.

16. The *zila* of Bihar was surveyed in 1812 by Dr. Buchanan-Hamilton. It was at that time divided into twelve police circles, and Dr. Buchanan-Hamilton calculated the population of each circle, so far as can be judged, with surprising accuracy, considering that no regular census was taken. He estimated the area at 4,935 square miles, and the population at 2,755,150 persons, of whom 2,030,991 were Hindus, and 724,159 Musalmans.

17. About the year 1837 the police circles of Jahanabad (present population 278,895) was selected by Mr. Adams for his statistical enquiries. He found that it contained 803 villages and 14,953 families, comprising 81,480 souls.

18. The survey of Bihar district (1841—44) gave an area of 5,089 square miles, in which were found 203,312 houses. Since that time, however, two *parganas* (Japta and Balounja) comprising 653 square miles have been transferred to the Palamau district, and the *parganas* of Bihar and Rajgir containing 792 square miles to the Patna district, and *pargana* Amrito to Monghyr.

19. In the statistics for 1869 issued by the Board of Revenue, the area of the district is said to be 5,496 square miles, and the population is estimated at 1,470,096, the number of villages at 8,526, and the number of houses at 259,411, of which 12,655 were made of masonry.

Of the total population, 627,024 were males, and 540,141 females; 201,974 were male children under twelve years of age and 100,957 female children.

20. Since 1872 there have been no changes in the boundaries of the district, but there have been considerable changes in *thana* jurisdiction within the district. *Thana* Pakribarwan has been split up out of *thana* Nawadah, and in other cases large numbers of villages have been transferred from one *thana* to another.

Description of Gaya.

21. Gaya, one of the districts of Bihar, is bounded on the north by the southern frontier of the district of Patna; on the south by Hazaribagh; on the east by portions of the districts of Monghyr, Hazaribagh and Patna; and on the west by the eastern frontier of the Shahabad district.

22. The following table will show the area and population of the district according to the Census of 1891 and previous censuses:—

Area in square miles.			Occupied Houses.			Total population.								
						1872.			1881.			1891.		
1872.	1881.	1891.	1872.	1881.	1891.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
...	4,712	4,712	...	346,794	382,055	953,205	994,619	1,947,824	1,043,441	1,081,241	2,124,682	1,045,011	1,093,320	2,138,331

23. The district of Gaya is divided into four subdivisions, viz., the Sadar, Aurangabad, Nawadah and Jahanabad subdivisions.

24. *The Sadar subdivision.*—The Sadar subdivision, or head-quarters, is situated in the middle of the district.

The following table gives the area in square miles, the number of occupied houses, and the population of the subdivision during the last three censuses:—

Area in square miles.			Occupied houses.			Total population.								
						1872.			1881.			1891.		
1872.	1881.	1891.	1872.	1881.	1891.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
...	1,839	1,905	...	141,370	153,290	368,375	384,770	753,145	402,415	416,416	818,831	407,568	424,874	832,442

There are two municipalities in the Sadar subdivision and the subjoined statements gives particulars in regard to them:—

Municipalities.	Area in square miles.			Occupied houses.			Total population.								
							1872.			1881.			1891.		
	1872.	1881.	1891.	1872.	1881.	1891.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Gaya ..	...	8	9	...	15,010	14,606	...	...	...	38,493	37,922	76,415	40,893	39,490	80,383
Tikari ..	...	1	1	...	2,154	2,290	...	...	...	5,848	6,339	12,187	5,381	6,151	11,532

The town of Gaya is bounded on the north by the Ramsila Hills; on the east by the river Phalgu; on the west by Rampur, New Jail, Katari Hills; and on the south by the Brahmajoni Hills.

Gaya is the seat of the District Magistrate and Collector, with two or more Subordinate Magistrates and Collectors. It has a court of District and Sessions Judge with two Sub-Judges and three Munsifs. There are the offices of the District Superintendent of Police, Sub-Registrar, Municipality, District and Local Boards, separately.

The Sadar subdivision has the following *thanas* and outposts:—

	Thana.		Outposts.
1.	Town station	...	Macleodganj, New godown, Uttarmanus, Shamirtakya, Dakhin Darwaza, Buniadganj.
2.	Mufassal	...	Panchaiti Akarha, Panch Mahla, Ram Sagar, Bodh Gaya, Wazirganj, Paraiya.
3.	Tikari	...	Belaganj.
4.	Atari	...	Khizarsarai.
5.	Sherghati	...	Imamganj, Gurua, Dumaria.
6.	Barachati	...	Fatehpur, Lakhaipur.

The town of Gaya is locally divided into two parts, the old and the new town, Gaya and Sahibganj. There is a marked distinction between the two. Sahibganj, or the new town as

it is called, was laid out by Mr. Law, who was the Collector at the end of the last century. It is principally inhabited by men of business of all classes, merchants, traders, artizans, money-lenders, and professional men. The town of Gaya (Sahibganj) being connected by rail has extensive trade. A well-known proverb says, that it is made up of *munga* (horse radish) trees, mosquitoes, prostitutes, and *mukhtars*, and certainly these four do abound in it; the proverb runs :—

Munga; machchhar, mukhtar, malzadi, I Charo Sahibganjábádi.

Gaya locally called *Gayaji* (meaning the sacred town of Gaya) or the old town, a portion of which is situated on a hill called Upardih, is inhabited by Gayawal priests, an opulent set of men claiming to be of the Brahman caste, who make considerable profits from the innumerable pilgrims who frequent this place to offer funeral cakes (*pindas*) and oblation to obtain salvation for their deceased ancestors.

It contains the famous temple of "Vishnupad," wherein lies the sacred foot-mark of Vishnu, erected under the auspices of the famous Ahalya Bai of Indore in modern times.

Gaya is considered by the Hindus to be one of the most sacred towns of India. It and Benares are both great places of pilgrimage. Gaya profits the pilgrims' ancestors, and Benares the pilgrim himself.

25. *Aurangabad subdivision.*—The town of Aurangabad lies about 40 miles to the south-west of the head-quarters station.

It contains three *thanas*, viz., Aurangabad, Nabinagar, and Daudnagar. And each *thana* is subdivided into outposts viz :—

	Thana.		Outposts.
1	Aurangabad	...	Madanpur, Barun, Raffiganj.
2.	Nabinagar	...	Kutumba.
3.	Daudnagar	...	Goh.

It contains the following towns:—
Aurangabad, Deo, and Daudnagar.

The population of the subdivision of Aurangabad is 472,507 souls. It has courts of Magistrate and Munsif, an office of Rural Sub-Registrar, a police station, and a market.

The following table shows the population, etc. of the Aurangabad subdivision—

Thana.	Area in square miles.			Occupied houses.			Total Population.								
							1872.			1881.			1891.		
	1872.	1881.	1891.	1872.	1881.	1891.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Aurangabad ...	...	667	667	...	30,550	47,339	101,470	114,217	215,687	116,917	129,512	246,429	121,221	137,152	258,373
Daudnagar ...	..	241	241	..	15,203	15,273	40,761	43,886	84,647	50,365	51,801	102,166	52,821	53,220	106,101
Nabinagar ...	...	338	338	...	15,728	17,583	43,533	47,397	90,930	47,138	50,908	98,046	52,135	55,898	108,033

26. *Jahanabad subdivision.*—Jahanabad lies to the north of the district situated on the river Dardha. Unlike Aurangabad it has no large towns.

It contains two *thanas*, viz., Jahanabad and Arwal, and they are subdivided into out-posts.

Thana.		Outposts.
Jahanabad	...	Hulasganj Kurtha, Makhdumpur.
Arwal	...	Parwazabad.

Its area is 606 square miles, with a population of 393,817 souls.

The subjoined table shows the population, etc., of the Jahanabad subdivision :—

	Area in square miles.			Occupied houses.			Total Population.								
							1872.			1881.			1891.		
	1872.	1881.	1891.	1872.	1881.	1891.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Jahanabad ...	...	383	402	...	44,815	48,659	128,727	130,025	258,752	141,603	142,104	283,857	139,118	139,777	278,895
Arwal ...	...	224	204	...	16,342	18,760	48,393	51,274	99,667	50,166	51,166	101,332	56,768	58,154	114,922

27. *Nawadah subdivision.*—Nawada lies to the east of the head-quarters station at a distance of about 36 miles with which it is connected by a metalled and bridged road. It has a Magistrate's court and Rural Sub-Registrar's office, and a police station.

The table below shows the population, etc., of the Nawadah subdivision—

Thanas.	Area in square miles.			Occupied houses.			Total population.								
							1872.			1881.			1891.		
	1872.	1881.	1891.	1872.	1881.	1891.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nawadah	...	462	462	...	47,015	51,681	178,607	178,663	357,360	149,998	152,894	302,892	186,266	144,657	282,923
Pakribarwan ...	...	213	213	...	14,693	15,303				44,539	44,282	88 821	40,826	40,957	81,783
Rajauli ...	...	345	280	...	13,841	14,867	43,249	44,387	87,636	41,210	42,098	83,308	36,228	38,631	74,859

Head II.—Movement of the population.

28. The subjoined table shows the increase or decrease of the district population, and of the population of different *thanas*.

Subdivision and thana.	Total population.			Males.			Females.			Percentage of variation, increase or decrease.	Remarks.
	1881.	1891.	Difference.	1881.	1891.	Difference.	1881.	1891.	Difference.		
1	2	3	4	5	6	7	8	9	10	11	12
Gaya town	76,415	80,383	+ 3,968	38,493	40,893	+ 2,400	37,922	39,490	+ 1,568	+ 5·11	
Do. mufassal	202,248	180,017	— 22,231	99,794	87,929	— 11,865	102,454	92,088	— 10,366	— 10·9	
Atari	96,839	123,671	+ 26,832	47,839	61,031	+ 13,192	49,000	62,640	+ 13,640	+ 27·79	
Tikari	176,805	184,654	+ 7,849	86,902	90,752	+ 3,850	80,903	93,902	+ 3,999	+ 4·43	
Sherghati	156,746	154,329	— 2,417	75,146	73,297	— 1,849	81,600	80,932	— 56	— 1·53	
Barachati	109,878	109,488	— 390	54,241	53,666	— 575	55,637	55,822	+ 185	— ·3	
Total ...	818,831	832,442	+ 13,611	402,415	407,568	+ 5,153	416,416	424,874	+ 8,458	+ 1·6	
Nawadah	302,892	282,922	— 19,969	149,998	138,266	— 11,732	152,894	144,657	— 8,237	— 6·	
Pakribarwan	88,821	81,783	— 7,038	44,539	40,826	— 3,713	44,282	40,957	— 3,325	— 7·9	
Rajauli	83,308	74,859	— 8,449	41,210	36,228	— 4,982	42,098	38,631	— 3,467	— 10·4	
Total ...	475,021	439,565	— 35,456	235,747	215,320	— 20,427	239,274	224,245	— 15,029	— 7·4	
Jahanabad	283,957	278,805	— 4,952	141,603	139,118	— 2,575	142,161	139,777	— 2,387	+ 1·6	
Arwal	101,332	114,922	+ 13,592	50,166	56,768	+ 6,602	51,166	58,154	+ 6,988	+ 13·2	
Total ...	385,189	393,817	+ 8,628	191,859	195,886	+ 4,027	193,330	197,931	+ 4,601	+ 2·2	
Aurangabad	245,429	258,373	+ 12,944	115,917	121,221	+ 5,304	129,512	137,152	+ 7,640	+ 5·1	
Daudnagar	102,160	106,101	+ 3,935	50,365	52,881	+ 2,516	51,801	53,220	+ 1,419	+ 3·7	
Nabinagar	98,046	108,033	+ 9,987	47,138	52,135	+ 4,997	50,908	55,898	+ 4,990	+ 10·3	
Total ...	445,641	472,507	+ 26,866	213,420	226,237	+ 12,817	232,221	246,270	+ 14,049	+ 5·8	
	2,124,682	2,138,331	+ 13,649	1,043,441	1,045,011	+ 1,570	1,081,241	1,093,320	+ 12,079	+ 0·6	

On the whole there has been an increase of about ·7 per cent., which may be attributed to natural causes. It is partly due to temporary visitors, as a good number of persons now come to this district from different parts of India to purchase grain, oilseeds and jaggery, (*metha* or *gur*).

29. I regret that I am quite unable to account for the larger *thana* variations, such as those of *mufassal* Gaya and Atari. Allowances have been duly made for changes of jurisdiction, and I can only suggest that the figures for 1881 were not correct.

The lac manufacture at Imamganj and Raniganj in the Sadar subdivision have also invited traders and labourers from abroad. One of the chief managers of the lac factory at Imamganj is a resident of Mirzapur (North-Western Provinces), who has a good number of up-country labourers under him.

30. There are mica mines at Singar, Chatkari and Sapahi, &c., in Nawadah subdivision, under the management of a local *samindar*, a foreigner, all employing a number of people from other districts as labourers.

The people employed in connection with mica mines and lac factories mostly belong to the lower castes of Bhuiyas, Chamars, Dusadhs and Goálás.

31. There is no large immigrant population in any of the towns, except the up-country men in Gaya city. These will be dealt with later on.

32. Emigration is carried on, on a pretty fair scale. The Bhuiyas, Goálás, Chamars, Kahars and other lower classes go to Sylhet, Cachar and Assam, in search of labour; about 500 inland emigrants were registered last year. None were registered for the colonies. By far the greatest amount of emigration, however, is unregistered, and of a temporary character. There is no doubt that this emigration largely accounts for the apparent slow increase of the population. During the last ten years there has been an annually increasing exodus down the Grand Trunk road to Calcutta, Hooghly, and elsewhere into Lower Bengal, where there is a demand for men to serve as *darwans*, peons and the like, and as weavers in jute mills. Men of the Jalāhā caste take specially to the latter occupation.

33. The Howrah mills are said to be full of Gaya Jolāhās. An estimate derived from enquiries in typical villages made in the year 1888, shows that 0·7 per cent. of the rural

population are thus absent from their houses in this district, and that each absentee sends home an average of Rs. 5 per mensem to his family. If we take the rural population of the district in round numbers as 2,000,000 and assume 0·7 per cent. as the number of people absent in service elsewhere, we find that they come to 14,000 souls. If they send home Rs. 5 *per mensem* each, their total remittances are Rs. 70,000 *per mensem*, Rs. 8,40,000 *per annum*. That is to say, in round numbers, Rs. 2-8 per family in the rural population. That this estimate is fairly correct is proved by the Post Office figures. In the year 1887, money-orders amounting to Rs. 7,22,070, were paid in this district by *mufassal* and sub-post offices, and the Post Office authorities inform us that these figures represent chiefly remittances by the lower classes from earnings in other districts.

It will be remembered that money-orders are only one out of several methods of remittance available. For instance, a man may send home money by a friend, or may come home on a visit and bring his savings with him.

34. The following list shows the birthplaces of the persons censused in this district:—

District.	Male.	Female.	Total.
1	2	3	4
Gaya	1,023,297	1,060,970	2,084,267
Lohardaga	656	1,433	2,089
Hazaribagh.	1,434	2,273	3,707
Monghyr	2,027	4,481	23,430
Patna	7,956	15,474	6,508
Shahabad	2,427	4,106	6,533
Muzaffarpur	589	285	874
Noakhali	.....	4	4
Midnapore	1	6	7
Dinajpui	2	4	6
Rajshahr	1	3	4
Pabna	5	.....	5
Hooghly	92	49	141
Howrah	194	22	216
Burdwan	76	65	141
Jessore	5	5	10
Nadia	158	14	172
Dacca	78	38	116
Calcutta	102	63	165
Murshidabad	28	26	54
Bhagalpur	31	46	77
Malda	.....	18	18
Cuttack	.....	4	4
Orissa Tributary States ...	32	16	48
Puri	15	.....	15
Balasore	4	.....	4
Mymensingh	.....	25	25
Sonthal Parganas ...	9	25	34
24-Parganas	63	21	84
Purnea	43	14	57
Chota Nagpur Tributary States	200	449	649
Champaran	54	9	63
Singhbhum	.....	55	55
Bankura	99	2	101
Darjeeling	3	2	5
Saran	922	275	1,197
Darbhanga	113	79	192
Tippera	32	36	68
North-Western Provinces ...	102	993	2,065
Oudh	1,397	357	1,754
Panjab	368	593	961
Bombay	249	167	416
Madras	17	31	48
Assam	2	1	3
Burma	2	.....	2
Berar	25	18	43
Central Provinces ...	158	143	301
Rajputana	303	353	656
Mysore	.....	7	7
Cashmere	4	.....	4

Zilla.	Male.	Female.	Total.
1	2	3	4
Hyderabad	28	10	38
Manipur	1	1	2
Nepal	13	12	25
Afghanistan	51	48	99
Ceylon	1	.....	1
England	8	.....	8
Scotland	4	3	7
Ireland	1	2	3
Mauritius	15	3	18
Demerara	1	.....	1
Trinidad	1	1	2
Central India	445	129	574
India unspecified ...	97	51	148
Total ...	1,045,011	1,093,320	2,138,331

35. Gaya is said to be the epitome of Hindustan, as here one finds persons from all parts of India. Hindu pilgrims from Cape Comorin to the Himalayas, and from Attock to Cuttack, nay, from remote Burma, China, and Assam, frequently visit the sacred temples at Gaya and Bodh-Gaya.

The largest number are shown from Patna. This district being close to Patna there is a constant influx of people from one to the other. As already explained, Patna and Gaya are really one district, and the inhabitants intermarry with great freedom; the up-country men are principally in the service of Gayawal priests, and other local magnates. The people who hail from Lower Bengal are generally those who are employed here by Government and other local bodies, and their relatives and friends; those returned from Afghanistan are the Cabuli merchants, who deal in *shawls* and fruits. The British Isles show the European Government officials stationed in the district. Those shown from Mauritius, Demerara, and Trinidad are such as come with emigrants when the latter return home.

Head III.—Varying density of the population.

36. There has been no marked variation in the density of population since 1881.

The *thanas* of Sherghati and Barachati in the Sadar subdivision, Rajauli and Pakribarwan in Nawadah subdivision, Nabinagar and Aurangabad in Aurangabad subdivision being for the most part hilly and jungly are more thinly populated for obvious reasons than the rest, which are more conveniently situated for traffic and other purposes.

37. The soil of the district in general is fertile, except in the hilly and jungly portions.

38. The climate of the district of Gaya is, speaking generally, moderate, except that it is extremely hot in the hot weather.

39. The rains and autumn are the seasons when epidemic diseases break out. The people of the district eat much more rice than elsewhere in Bihar.

Head IV.—Religion.

40. There is no marked change in the distribution of people according to religion.

41. The following religions are found in the district, viz., Hindus, Muhammadans, Jains and Christians. Hinduism must continue to predominate.

In the present census (of 1891) 198 persons (112 males and 86 females) have been returned as Jains, while there were none so returned in 1881. Jains were, I am afraid, classed as Hindus in the previous census, hence the variation. Brahmos are not many in this district. Among Muhammadans the majority of the population are Sunnis; there are only a few Shias in the whole district. Kako, a village in Jahanabad, is principally inhabited by Shias.

Head V.—Infirmities.

42. The largest number of blind persons (469) are shown against Aurangabad *thana*, and 47 persons as insane against the same *thana*; 186 deaf and 223 lepers are shown under *mufassal* Gaya. For the town of Gaya 25 insane, 131 blind, 75 deaf, 50 lepers have been shown. The printed instructions of the Superintendent of Census in connection with the classification of different classes of infirmities were, I think, fairly understood by the general

body of enumerators. The District Officer took great interest in personally explaining them to the enumerators, as did the Superintendents also.

43. According to popular belief, leprosy is ascribed to divine wrath, and is considered incurable by human hands. The suffering can, however, be abated by propitiating the sun-god, *Surya*, by abstaining from all animals and saltish food on Sundays, by giving alms to the poor, and by sinking wells, digging tanks, and bathing in sacred waters of falls and rivers.

Head VI.—Education.

44. There has been a steady increase both under vernacular education and English education, though this district is indeed very backward yet, as compared with the more advanced districts of Bengal. The total number under "English," is 1,688 for the whole district.

45. The following is a comparative table showing the number of schools and pupils:—

Number of schools.			Number of pupils.			Difference.	
1872.	1881.	1891.	1872.	1881.	1891.	1881.	1891.
1	2	3	4	5	6	7	8
383	1,675	1,275	7,475	22,288	25,394	+ 14,813	+ 3,106

Among the educated classes, higher castes, Brahmans, Rajputs, and Vaisyas predominate, of course. Among the Sudras, some, the better ones, have taken to education, but the lower masses still continue to be illiterate. The so-called aboriginal races continue to be illiterate as ever; there is not much hope of improvement among them.

46. The following statistics of education according to religion will prove useful:—

Religion.	Total population of the District.			Total literate population of the district.			Percentage of literate to total number of religion.	Remarks.
	Males.	Females.	Total.	Males.	Females.	Total.		
1	2	3	4	5	6	7	8	9
Hindus	944,964	966,290	1,911,254	62,633	1,151	63,784	3·33	
Muhammadans ...	99,857	126,848	226,705	7,699	228	7,927	3·49	
Jains	112	86	198	54	2	56	28 28	
Christians	78	96	174	48	36	84	48·27	
Total ...	1,045,011	1,093,320	2,138,331	70,434	1,417	71,851	3·36	

Head VII.—Language.

47. The language of the district is the Magadhi dialect of the Bihari language. Hindi is spoken and understood by the educated, but even they, as a rule, speak Magadhi in their family intercourse. Muhammadans as usual are more familiar with Hindustani than Hindus.

The Magadhi dialect varies in different localities. The dialect of the people of the southern parts of the district differs from that of those of the northern parts. The people of western parts also speak a modified dialect, which, however, is sharply distinct from Bhojpuri of Shahabad, from which it is separated by the river Son.

Traces of Kolarian words, especially in place names, are found in the dialect of the people of hilly eastern parts of the district in the Nawadah subdivision.

Head VIII.—Castes.*

48. The district of Gaya like other districts of Bihar, contains a very large variety of castes and sub-castes, which according to census of 1891, for Hindus number 377 and 49 for Muhammadans, making a total of 426.

* *Vide* letter No. 1863G., dated 19th January 1893, from D. J. Macpherson, Esq., Magistrate of Gaya, to the Superintendent of Census Operations, Bengal.

Hindus.

49. The following table shows the names of castes and sub-castes according to the last census (of 1891) and the numbers of each.

Caste and Tribe.	Males.	Females.	Total.
1	2	3	4
Hindus.			
Agarwala	1,449	1,794	3,243
Agrahari	87	57	144
Asur	148	137	285
Babhan	84,128	81,450	165,578
Baidya	15	10	25
Bandawat	293	312	605
Baniya—			
Adrakhi	3,033	2,461	5,494
Barnawar	1,497	1,574	3,071
Kasarwani	1,658	1,517	3,175
Khatri	373	408	781
Mahuri	5,680	6,241	11,921
Nichondia	1,416	1,841	3,257
Rauniar	4,385	4,749	9,134
Sarawak	86	85	171
Sinduria	938	1,030	1,968
Other Baniyas	3,036	3,539	6,575
Barhi	18,166	19,123	37,289
Bari	1,345	1,406	2,751
Barui	2,463	2,658	5,121
Bediya	98	196	294
Beldar	8,742	8,439	17,181
Bhat	2,625	2,843	5,468
Bhuiya	44,460	46,650	91,110
Bind	74	89	163
Brahman	36,721	36,782	73,503
Chamar	40,371	43,644	84,015
Dhanuk	1,412	1,537	2,949
Dhopa	9,130	9,314	18,444
Dom	3,708	3,721	7,429
Dusadh	54,747	55,445	110,192
Gareri	7,075	7,532	14,607
Ghatwal	2,483	2,608	5,091
Goala	161,834	161,460	323,294
Gulgulia	111	87	198
Hajjam	16,976	18,159	35,135
Halwai	6,790	6,769	13,559
Hari	702	772	1,474
Jugi	1,237	1,591	2,828
Kahar	59,767	66,003	125,770
Kalwar	1,017	1,164	2,181
Kandu	10,628	11,460	22,088
Kasera	2,299	2,452	4,751
Kayastha	21,246	22,966	44,212
Kharwar	20	17	37
Khatik	237	252	489
Koiri	76,179	73,172	149,251
Kumhar	12,911	13,084	25,995
Kurmi	21,862	22,399	44,261
Laheri	269	250	519
Lohar	8,981	9,318	18,299
Mala	4,749	5,497	10,246
Malakar	3,080	3,080	6,160
Musahar	29,057	29,223	58,280
Nat	544	672	1,216

Caste and Tribe.	Males.	Females.	Total.
1	2	3	4
Nuniya	8,078	8,245	16,323
Pasi	19,812	20,055	39,867
Patua	1,623	1,505	3,128
Rajput	56,612	56,622	113,234
Rajwar	20,293	21,976	42,269
Sadgop	17	27	44
Sonthal	67	46	113
Sonar	8,427	8,839	17,266
Sunri	3,237	3,718	6,955
Tambuli	2,776	2,706	5,482
Tatwa	2,691	2,854	5,545
Teli	28,834	30,412	59,246
Thathera	967	1,208	2,175
Tiyar	19	20	39
Turi	519	612	1,131
Vaishnava	1,003	847	1,850
Others	7,651	7,559	15,210
Total Hindus ...	944,964	966,290	1,911,254

50. An attempt has been made to compare the figures of the principal castes, as ascertained in the last three censuses.

Statement showing comparative figures of the principal castes—

	1872.	1881.	1891.	Remarks.
1	2	3	4	5
Brahman	64,319	79,570	73,503	
Rajput	102,918	114,402	113,234	
Babhan	140,244	152,646	165,578	
Barhi	35,701	36,166	37,289	
Bhuiya	90,666	83,469	91,110	
Chamar	70,937	78,552	84,015	
Dhobi	17,954	16,733	18,444	
Dom	7,627	7,618	7,429	
Dosadh	92,209	108,249	110,192	
Gareri	14,381	15,597	14,607	
Ghatwal	3,054	3,686	5,091	
Goala	278,665	309,871	323,294	
Jugi	5,481	2,059	2,828	
Kahar	106,788	116,961	125,770	
Lohar	17,216	21,425	18,299	
Kandu	22,753	23,784	22,088	
Kayastha	40,211	43,965	44,212	
Koiri	131,030	144,675	149,351	
Kumhar	25,868	22,282	25,995	
Kurmi	40,826	43,791	44,261	
Mali	8,577	7,740	6,160	
Musahar	60,895	80,376	58,280	
Napit (Hajjám) ...	37,190	37,838	35,135	
Pasi	34,050	39,293	39,867	
Rajwar	39,484	43,173	42,269	
Sonar	16,258	15,863	17,266	
Sunri	9,246	6,643	6,955	
Tambuli	8,141	3,905	5,482	
Tatwa	8,685	5,051	5,545	
Teli	50,701	57,379	59,246	

51. To arrange the different castes and sub-castes in the order of social precedence, no better classification could be adopted than by using the one universally recognized and sanctioned by religious writings, viz :—

For	For
A. Hindus—	B. Muhammadans—
I Brahmans.	I Sayyid.
II Kshatriyas.	II Shaikh.
III Vaisyas.	III Moghal.
IV Sudras.	IV Pathan.

I.—Brahmans.

52. The total number of Brahmans in the district is 36,721 males and 36,782 females, making a total of 73,503.

They are divided and subdivided into several tribes and classes. The first main division of Brahmans called Pancha Gauria is divided into five classes according to territorial divisions namely :—

(1) Saraswat.
(2) Kanyakubjas, who originally came from Kanauj.
(3) Gaura—(Bengal).
(4) Utkal (of Southern Presidency).
(5) Maithil, (Tirhut).

The second main divisions—
Pancha Dravira has the following territorial divisions—

(1) Karnati.
(2) Tailangi or Andhra.
(3) Gujrati.
(4) Draviri.
(5) Maharashtriya.

None of the above deserve special notice here, as the Brahmans of these classes (except Kanyakubjas about whom remarks are made later on) are mere temporary residents who come on pilgrimage.

The third main division of the Brahmans is the miscellaneous, among whom the Saladwipis, Jausis, and others may be classed.

The fourth and last main division is that of the *Tirtha Purohits*, Debal or Pandas, among whom the Gayawals and Dhamins of Gaya, Prayagwals of Allahabad and Gangaputras of Benares may be put.

I would first notice the Gayawal Brahmans who, with Dhamins of Gaya, are peculiar to Gaya town. They are found in no other part of the world. Mr. Risley classes Gayawals as a degraded sub-caste of Debal Brahmans. They, however, claim their origin from the god Brahma, and call themselves "Brahma kalpit Brahmans." They have no relationship with Brahmans of other parts of India, and they cannot marry into other Brahman families. They intermarry among their own families, and their number is fast decreasing, probably on this account. In the last, as well as in the previous census, the Gayawal Brahmans were not shown separately, hence it is impossible to make comparisons. Gayawals act as priests in the Vishnupad temple at Gaya, and are remunerated by fees from pilgrims who offer *pindas*, or funeral cakes to the manes of their ancestors. The Gayawals are generally illiterate, ill-mannered, very extravagant, and fond of show.

The *parda* system is not very much observed among their females who perform ordinary domestic duties.

53. The other class of Brahmans peculiar to Gaya town are the Dhamins (which may be derived from *dhain*, sacred place). They are a sort of Brahmans of somewhat low rank on account of their following the manners and customs of lower classes. They officiate as priests to pilgrims in the ceremonies performed for the benefit of ancestors on the Ramsila and Pretsila Hills near the town of Gaya. Dhamins are illiterate as a rule, but not so profligate as Gayawals, their income being much less. Their women also do not observe *parda* system. They marry amongst their own clan

54. Of the other classes of Brahmans, the Sakadwipis are most common in this district. They are also called Magadhwijas (Brahmans of Magadha); they claim their origin from a Brahman of Singhaldwip (Ceylon) who is said to have been brought to cure Sámba (son of Krishna) of leprosy. In recognition of his effecting so miraculous a cure, the god Krishna after conquering Jarasandha, King of Magadha, made over the kingdom of Magadha (Patna and Gaya) to the Sakadwipis. They are worshippers of the sun, and it is considered a pious act to feed Brahmans of this class on a Sunday. The Sakadwipis usually follow the profession of native physiclans (baidya). They are generally literate, and are noted for jealousy and cruelty. They do not marry amongst their own *potras* (kinsmen); their females observe *parda* system most strictly, but perform ordinary domestic duties.

55. Maithil Brahmans are very rare in this district. The best known family of Maithil Brahmans are the Babus of Hasua, locally called "Pahunajis" because the original settler, who was a Maithil, brought a Maithil Brahman to wed to his daughter (son-in-law is called a *Pahuna*).

56. The Kanyakubjas or Kanaujia Brahmans are the few men who were brought in as satellites by the Tikar Rajas. They cluster round Tikari.

II.—Kshatriyas.

57. The next caste in social importance is that of the Rajputs. Their number in the district is 56,612 males, and 56,622 females, total 113,234. They claim to be the modern representatives of Kshatriyas of classical traditions. According to the traditional origin of the four classes of Rajputs, the Brahmans after the extinction of the race of Kshatriyas by Parasu Rama (an incarnation of Vishnu), performed a *homa* sacrifice from which sprung four men, Pramar, Chauhan, Sulankhi, Parihar, to preserve the Brahmans and these now form the principal tribes among Kshatriyas. Chauhan Rajputs are prevalent in Bihar. To this tribe belong the Raja of Deo and the Babus of Chandragarh in the Gaya district. The Rajputs of this district are less quarrelsome than their brethren of Shahabad. They generally follow agricultural pursuits. English education has made very little way among the higher ranks of this class.

58, After Rajputs may be placed the Babhans in point of social importance. They number in this district 84,128 males and 81,450 females, making a total of 165,578. They are also known by the name of Bhuinhar or *samindar* Brahmans. They are subdivided into many classes who intermarry.

The origin of the Babhans is lost in obscurity. There are several traditions connected with it, the most reliable of which appears to be the one in connection with the war that ensued between Parasu Rama on the one side and the Kshatriyas on the other. It is said that those Kshatriyas who showed their backs in the war, pretended to be Brahmans and so saved their lives (as it is a sin to slaughter a Brahman). They gave up their lands without fighting and came to be denominated "*Bhuinhars*" (Bhuin—land and *har*—to give up). Another tradition is that Jarasandha, King of Magadha, wanted to assemble one *lakh* of Brahmans at a feast which he proposed to give. To make up the requisite number, persons of other castes were brought in, decorated with the sacred thread and passed as Brahmans. The latter tradition is, however, not recognized by the Babhans. The Babhans also call themselves Ajachak Brahmans (*a*—means not and *jachak*—alms asking, those who do not take alms) in contrast with ordinary Brahmans whom they call *Jachaks* (alms takers). It would be more correct to class Babhans as an intermediate class between Brahmans and Kshatriyas. The Babhans have all the material spirit of Kshatriyas and they worship arms like them. They, however, are more religious, but like the Kshatriyas they are connected with land. The Babhans are really not Brahmans, as Hindus of superior castes will not eat rice cooked by them or by Rajputs. The Rajas of Tikari belong to the Domkatar class of this caste. The Babhans and Rajputs are generally closely connected with the land and its management in Bihar, and especially in the district of Gaya, either as cultivators or landlords. They form the great bulk of the *Nadurs* and *Mohanidars* in the district, and are much employed as *gumashtas* (village agents) and *barahils* (village peons), and they also make good orderly peons.

III.—Vaisyas.

59. These are the commercial or trading classes. The principal among them are the following arranged in order of social precedence :—

	Males.	Females.
(1) Khatri	373	408
(2) Agarwalas	1,449	1,794
(3) Mahuri	5,680	6,241
(4) Rauniar	4,385	4,749
(5) Khandiwar	38	34
(6) Kasarwani	1,658	1,517
(7) Barnwar	1,497	1,574

The Agarwalas belong to the Vaishnava sect and refrain from animal food altogether. The Barnwars are also Vaishnava. The rest belong to both the Vaishnava and Sakta sects; the Mahuris claim as high a rank in social estimation as the Agarwalas. They are for the most part confined to this district. The peculiar characteristic of their caste is total abstinence from tobacco smoking.

According to Mr. Risley the Rauniars of Bihar have come from the North-Western Provinces.

Khandiwar also appear to have come from Upper and Western India; their number is indeed very small in this district. The women of all the above classes observe strict seclusion; but they perform domestic duties.

(1) Khatris, originally the mercantile class of the Panjab. They are those who have settled in the district for purposes of trade.

IV.—Sudras.

60. (1) *Kayasthas.*—The Kayasthas, who have been held to belong to this class, number 21,246 males and 22,966 females, total 44,212. The tradition of the origin of the Kayasthas of Bihar according to themselves comes thus :—

Dharama Raj, the minister of God for heaven and hell, went to Brahma, the creator, and asked him to give him an assistant, as he could not manage alone. Brahma, after a devoted service (*tapasya*) of 1,000 years, created Chitragupta and appointed him to assist Dharama Raj.

He married him to Dakshina, granddaughter of the sun (Surja), and Eraoti, daughter of Dharama Sarma. The names of his 12 sons from his two wives are given below:—

Name of wife.	Names of sons.	Place where the sons were sent.	Sect of Kayastha by which they were designated.
1	2	3	4
Dakshina ...	(1) Jogandhar ...	Mathura ...	Mathur.
	(2) Bhanup Prakash	Bhatnagar ...	Bhatnagar.
	(3) Ram Dyal ...	Kabul and Kandahar	Saksena.
	(4) Dharamadhuja	Sonnagar ...	Sribastab.
Eraoti ...	(5) Sham Sundar ...	Marwar ...	Surajdhwaj.
	(6) Dharm Dutta ...	Gaur Des (Bengal) ...	Gaur.
	(7) Sumal ...	Oudh	Nigam.
	(8) Damodar ...	Karnatik ...	Karan.
	(9) Din Dyal ...	Nepal (Ahisthan) ...	Aithana.
	(10) Sada Nanda ...	Kalpakgram (Central Provinces).	Kulsireshta.
	(11) Raghu Ram ...	Balmik Des (Bombay)	Balmik.
	(12) Sarangdhar ...	Burma Des (Magadh)	Amashta.

61. Sakathi, Minister of Chandra Gupta, King of Magadha, was an Amashta Kayastha and had great influence over the king. It is said that through his influence Chandra Gupta secured the Raj of Magadha. The Kayasthas of Bihar as well as of Upper India claim to be classed as Kshatriyas. They appear to have obtained the opinions of a large number of *pandits* and quote the following Sanskrit books in support of their allegation :—

Purans.

(1) Jam Sangita.
(2) Padma Puran, Sristi Khand.
(3) Bhabhisha Puran.
(4) Garur Puran.
(5) Skandh Puran, Renuka Mahattam.

Smritis.—(Dharamshastra).

(1) Vishum Dharam Sutra.
(2) Birhad Parasar Smritis.
(3) Jnagabalka Smritis.
(4) Narad Smritis.
(5) Vrihaspati Smritis.
(6) Vyas Smritis.
(7) Mitrodaya.

62. They contend that the Sudra Kamalakar, which contains allegations to the effect that they are Sudras, was compiled by a *pandit* of Bengal, and refers only to the Kayasthas of Bengal, most of whom it is said are descendants of the five Kurmis, servants of the five Kanya Kubja Brahmans, who were invited to the Court of Raja Adisur of Bengal to officiate at a sacrifice. These settled in Bengal, and the descendants of the five Brahmans are Bengali Brahmans, and of the five Kurmi servants, Bengali Kayasthas. It has been distinctly held, however, by the Calcutta High Court (Indian Law Report, 10 Calcutta, 688) that the Kayasthas of Bihar are *Sudras*. It would be out of place to pursue the controversy here. The ruling in question precludes us, however, from classing the Kayasthas as Kshatriyas. It is nevertheless evident they occupy a position superior to that of the servile Sudras as forming the writer class of the country. The Kayasthas of Bihar, like the Babhans, may be assigned to a separate class from them.

63. In the south Gangetic districts of Bihar the prevailing class of Kayasthas are the Amashtas, as Sakathi, the Prime Minister of Chandra Gupta, was an Amashta Kayastha. There are also Sribastabs in this district. These appear to have settled in part of it on obtaining service. There are very few Karans in the district. Degenerate Kayasthas are Sindurias (who sell *sindur*, vermilion), Kopgarwas (who make leather jars), Sribastabs (Darzi), who make canvas and deal in *tát*, and *Chitrakars* (painters). The number of these is very insignificant in this district. No class of Kayasthas, except the Amashtas eat rice prepared by Babhans, the reason for the exception is probably the following: both Amashtas and Babhans have been very closely connected with the land system of Bihar and, on account of their being employed together as village agents (the Babhan being a *gumashta* and the Amashta a *patwari*) and living together in the same *kachahri* house, they commenced to mess together as a matter of convenience, and as the result of cultivation of brotherly feeling and intimacy. This ought not to make them appear degenerate in the eyes of the other members of the fraternity. The Kayasthas of India have formed a religious association for the

promotion of fellow-feeling among their class and for the regeneration, endeavouring to induce members of the fraternity to take to other pursuits (agriculture, trade and commerce) than those of the pen. The women of Kayasthas perform ordinary domestic duties.

64. II.—*Intermediate classes of Sudras.*—(A)—Connected with land are Kurmis (Ayodhiyas)—

Koiris | Goalas.

who occupy a higher rank than the artisans. They are the most indefatigable field workers.

(B)—Connected with industries are the following:—

(1) Halwais.—Whose social standing is respectable. Brahmans will take water from their hands. There is no caste in India which is too pure to eat what a confectioner has made.

(2) Then come the Sonars, Lohars and Barhis, whose chief means of livelihood are handicrafts. The Sonars are almost exclusively engaged in making ornaments of gold and silver, and a few of the richer among them deal in money and jewellery. There are two kinds of Sonars found in Gaya. One passes a low life like Kahars, as they indulge in drink. Widow marriage, or *sagai*, is also permitted among them. The others who are generally immigrants from Western India and the North-Western Provinces are more respected. They wear the sacred thread, do not allow widow marriage or *sagai*, and generally abstain from drink and animal food.

The Lohars work almost exclusively in iron, especially articles of husbandry. Socially they are not so respectable as the Sonars, but they are on an equal footing with the Koiris, Thatheras, &c., and occupy a better position than Kahars, Kurmis, Goalas, &c.

The Barhis work almost exclusively in wood. They are equal in rank with Lohars.

65. III.—*The lower classes of Sudras.*—Of these the—

Tambuli (betel-leaf-seller),	Hajjam (barber),
Kahar (domestic servant),	Mali (gardener), and
Kurmis (another class of Kahar),	Bari (seller of leaf plates),

may be placed higher than the rest, as persons of higher caste will drink water touched by them.

After these may be put the—

Teli (oilman),	Patwa (tusser spinner),
Sunri (dealer in sugar),	Tatwa (cotton-spinner),
Kalwar (liquor seller),	Gareri (blanket maker),

Kumhar (potter),

but water touched by these will not be drunk by Hindus of superior caste.

66. IV.—*The lowest classes of Sudras.*—Among these are the—

Pasi (*tari* seller).	Dhobi (washerman).
Musahar, Bhuiya, Rajwar } manual labourers.	Chamar (shoe-maker).
	Dusadh (keeper of pigs).
	Halalkhor (scavenger).

Dom (burner of corpses).

The relation of castes and tribes to the land is principally as noted below:—

(1) Land-holders or *zamindars*—

Castes.	Castes.
Brahmans.	Kayasthas.
Babhans.	Sayyid.
Rajputs.	Pathan.
Agarwalas.	Shaikh.
Rauniars.	Mallik.
Mahuris.	

(2) Tenure-holders—

Thikadars or *Mukarraridars.*

The same as above, but especially Babhans.

(3) Occupancy and non-occupancy *raiyats*—

The same as above, and also Koiris and Kurmis.

The Brahmans and Babhans hold lands at a privileged rate of rent as compared with Koiris and Kurmis. They claim the right of sub-letting and transferring their lands.

(4) *Field labourers.*—Bhuiyas, Rajwars, Dusadhs, Chamars, and Ahirs, &c. These are generally paid in kind in this district. There are three modes of such payment, all connected with the system of produce rents, the prevailing one in this district, namely:—"Mangan," "Nochan," and "Chottia."

(*a*) *Mangan.*—For every maund of crop reaped 2 *chitaks* from *raiyat's* share are allowed to the labourer.

(*b*) *Nochan.*—For every *cottah* of land the crop of which is appraised the labourer gets crops of 2 *dhurs*.

(*c*) *Chothan.*—One handful of the crop allowed to be plucked (chottia) at the place where the measuring rod finishes one *cottah* of land during appraisement.

Muhammadans.

67. Most of the present Muhammadans are converts and many are off-shoots of mixed races. Only a few are really descended from the early Muhammadan emigrants into India.

68. No caste system prevails among them, but there are four main tribes or sects—

(1) Sayyid.	(3) Moghul.
(2) Shaikh.	(4) Pathan.

There are many sub-sects based on religious and intellectual divisions, or on social position and pursuits. The Muhammadans form about one-eighth of the entire population of the district, and have to a large extent adopted the manner and customs of the Hindus on the occasion of marriages and festivals.

The following is a brief description of the four main tribes:—

Sayyids are descended from the Prophet Muhammad, by his daughter Fatima, wife of Ali.

Shaikhs are descended from the other three followers (*khalifas*) of Muhammad; Abu Bukar (Sidiq), Umar, Osman. Moghuls claim descent from Tamerlane. Pathans claim their descent from the Israelites of the time of Moses. There are also Malliks who claim descent from Abraham, but have been classed as Shaikhs.

69. The following statement will show the different classes of Muhammadans according to the last census:—

Serial number.	Castes.	Males.	Females.	Total.
1	2	3	4	5
1	Fakir	371	569	940
2	Sayyid	5,927	7,149	13,076
3	Moghul	378	450	828
4	Pathan	13,713	15,778	29,491
5	Dhunia	237	336	573
6	Kunjra	284	294	578
7	Julaha	4,861	6,674	11,535
8	Churihar	202	278	480
9	Kalal	973	1,229	2,202
10	Paturia	...	32	32
11	Naik	52	81	133
12	Darzi	172	258	430
13	Bhathiara	59	98	157
14	Dafali	10	20	30
15	Dhobi	169	221	390
16	Laheri	37	65	102
17	Hajjam	81	182	263
18	Rangrez	87	75	162
19	Shaikh	66,799	86,812	153,611
20	Sidi	4	5	9
21	Pawaria	28	139	167
22	Hijra	40	35	75
23	Unspecified	5,377	6,073	11,450
	Total number of Muhammadans	99,857	126,848	226,705

It will appear from the above statement that the following classes predominate:—

Shaikh	... ...	153,611
Pathan	... ...	29,491
Sayyid	... ...	13,076
Julaha	... ...	11,535

The Malliks who claim to be a separate sect altogether have been classed as Shaikhs. The Malliks and Pathans are numerous in this district and serve as useful *zamindari* employés. They are generally connected with the land. They are notoriously addicted to drinking *tari*, and have large numbers of palm trees clustering round their houses.

Muhammadans of the lowest orders have been shown under head "Julahas." Most of them have arrogated to themselves the right to be classed as "Shaikhs." The Julahas work as weavers, but have taken to field labour also.

The Sayyids and Shaikhs of higher rank perform priestly functions, and have disciples (*piri muridi*). They are generally well off and occupy a high position in society. Intermarriage prevails amongst all these sects.

Head IX.—Occupations.

70. The occupations of the population of the district of Gaya, as ascertained at the census 1891, have been subdivided into the following main classes:—

A.	Government service	37,642
B.	Pasture and agriculture	1,080,411
C.	Personal service	96,248
D.	Preparation and supply of material substances	292,882
E.	Commerce, transport, storage	63,768
F.	Professions	52,225
G.	Indefinite and independent	515,155
		2,138,331

71. A.—*Government.*—This class is subdivided into the following groups, viz.:—

	Males.	Females.	Total.
(*a*) Service of Imperial and Provincial Government consisting of officers, clerks, messengers, constables, &c., the total of which is	3,640	2,983	6,623
(*b*) Service of local and municipal bodies ...	171	10	181
(*c*) Village service, consisting of accountants and watchmen, locally known as *patwaris* and *chaukidars*	16,759	13,972	30,731
(*d*) Army	49	58	107
Total of class A ...	20,619	17,023	37,642

72. B.—*Pasture and agriculture.*—This is subdivided into—

	Males.	Females.	Total.
(*a*) Live stock, consisting of breeders of horses, cattle, buffaloes, sheep, goat, pigs, &c. ...	9,994	6,882	16,876
(*b*) Agriculture, which may be again subdivided into:—			
(I) Interest in land	445,036	519,543	964,579
(II) Field labourers, &c.	8,506	9,230	17,736
(III) Growers of special products and trees, such as gardeners, seedmen, fruit-growers, betel and cocoanut-growers, &c.	2,447	2,414	4,861
(IV) Agricultural training and supervision, including managers and agents of estates and their clerks, &c.	42,157	34,202	76,359
Total of class B ...	508,140	572,271	1,080,411

73. C.—*Personal service.*—This class is subdivided into—

	Males.	Females.	Total.
(*a*) Personal and domestic service, which includes barbers, tattooers, washermen, water-carriers, coolies, indoor-servants, grooms and coachmen, door-keepers, and others	42,784	50,734	93,518
(*b*) Sanitation, consisting of sweepers and scavengers, &c.	1,351	1,379	2,730
Total of class C ...	44,135	52,113	96,248

74. D.—*Preparation and supply of material substances.*—This class no doubt contains the largest variety of occupations, and may be subdivided into the following principal heads, viz:—

(*a*) *Suppliers of food and drink.*—This may be again subdivided into the following sub-heads, viz.:—

	Males.	Females.	Total.
(I) Suppliers of vegetable food, consisting of grain-dealers, grain parchers, pulse and flour-preparers and sellers, bakers, bran sellers, vegetable and fruit sellers, confectioners and sweetmeat makers and sellers, &c. ...	7,862	8,159	16,021
(II) Suppliers of animal food, consisting of cow, and buffalo-keepers and sellers, milk, butter and ghi sellers, fish sellers, fowl and egg dealers, butchers, &c.	2,182	3,163	5,345
(III) Drinks, condiments, and narcotics, consisting of ice manufacturers, country spirit distillers and sellers, toddy drawers and sellers, sugar manufacturers and sellers, preparers and sellers of salt, vinegar, opium, bhang, ganja, snuff, molasses, &c., sellers of tobacco and betel-leaf, &c.	27,246	30,350	57,506
Total of (*a*) ...	37,290	41,672	78,962

(*b*) *Light, firing, and forage.*—This is again subdivided into—

	Males.	Females.	Total.
(I) Lighting, consisting of dealers in oil, salt and oil, oil-cakes, candles, torches, kerosine oil, matches, lamps and lanterns, &c. ...	12,602	14,632	27,234
(II) Fuel and forage, consisting of dealers in fire-wood, grass, coal, charcoal, cowdung, hay	3,908	6,411	10,319
Total of (*b*) ...	16,510	21,043	37,553

(*c*) *Buildings*, subdivided into—

	Males.	Females.	Total.
(I) Building materials, consisting of dealers in bricks, lime, stones, tiles, &c., thatchers, &c. ...	331	354	685
(II) Artificers in building, consisting of masons, plasterers, house-painters, mud-wall and roof builders	805	685	1,490
Total of (*c*) ...	1,136	1,039	2,175

(*d*) *Vehicles and vessels.*—Subdivided into—

	Males.	Females.	Total.
(I) Carts, carriages, &c., consisting of cartmen, cart-makers, palki and dandi-makers, &c. ...	27	13	40
(II) Boat builders, &c.	18	9	27
Total of (*d*) ...	45	22	67

(*e*) *Supplementary requirements.*—Subdivided into—

	Males.	Females.	Total.
(I) Paper-makers, stationers, &c.	205	199	404
(II) Books and prints, consisting of dealers in press, prints and pictures, book-binders and sellers, &c.	138	92	230
(III) Watch-makers and sellers, &c.	3	5	8
(IV) Dealers in toys, kite-cage, *hukha* stem, &c. ...	413	413	826
(V) Dealers in musical instruments, drums, horns, &c.	133	113	246
(VI) Bangle-makers of lac and glass, dealers in pewter, jewellery, lead, necklace, flower garland, sacred thread, &c.	3,290	3,713	7,003
(VII) Looking-glass makers and sellers ...	3	1	4
(VIII) Dealers in harness and saddle	29	20	49
(IX) Dealers in ploughshare, knife, &c. ...	1,646	1,544	3,190
(X) Dealers in gunpowder, fireworks, sword, scabbard, &c.	165	151	316
Total (*e*) ...	6,025	6,251	12,276

(*f*) *Textile fabrics and dress.*—Subdivided into—

	Males.	Females.	Total.
(I) Wool and fur, consisting of dealers in shawls, blankets, &c.	2,706	2,519	5,225
(II) Silk spinners and weavers, &c.	12	25	37
(III) Cotton spinners, weavers, dyers, &c. ...	21,467	28,599	50,066
(IV) Jute, flax, hemp spinners, &c.	350	686	1,036
(V) Tailors, quilt dealers, turban binders, &c. ...	8,894	9,362	18,256
Total (*f*) ...	33,429	41,191	74,620

(*g*) *Metals and precious stones.*—Subdivided into—

	Males.	Females.	Total.
(I) Dealers and workers in gold, silver, pearls, precious stones, &c.	4,116	4,602	8,718
(II) Workers in brass, copper, bell-metal, &c. ...	1,611	1,644	3,255
(III) Workers in tin	24	13	37
(IV) Workers in iron and steel	6,110	5,158	11,268
Total (*g*) ...	11,861	11,417	23,278

(*h*) *Pottery, glass and stoneware.*—Subdivided into—

	Males.	Females.	Total.
(I) Glass and Chinaware dealers	22	20	42
(II) Earthen and stoneware makers and dealers ...	9,537	10,618	20,155
Total (*h*) ...	9,559	10,638	20,197

(*i*) *Wood, cane and leaves.*—Subdivided into—

	Males.	Females.	Total.
(I) Dealers in timber and wood, wood-cutters, carpenters, coopers, and box-makers ...	7,275	7,758	15,033
(II) Splitters of bamboo, basket-weavers, mat-makers and makers of screen, leaf-plate, tooth-stick, leaf-fan, brush and comb, broom, &c.	3,720	4,298	8,018
Total (*i*) ...	10,995	12,056	23,051

	Males.	Females.	Total.
(*j*) Drugs, gums, &c., consisting of dealers in catechu, lac, wax, saltpetre, soap, indigo, jute, perfume, honey, &c., and chemists	1,227	1,459	2,686
(*k*) Dealers in leather, horn, bones, shoes, sandals, hides, tanners, &c.	8,749	9,268	18,017
Total of class D ...	136,826	156,056	292,882

75. E.—*Commerce, transport, and storage.*—This is subdivided into—

	Males.	Females.	Total.
(*a*) Commerce, consisting of dealers in money, general merchants, shop-keepers, pedlars, brokers, contractors, lessees of pound and liquor shops, &c.	14,838	15,204	30,042
(*b*) Transport and storage, consisting of railway staff, dealers in cart, carriage, pack bullocks, boats, postal and telegraphic staff, &c.	17,486	16,240	33,726
Total of class E ...	32,324	31,444	63,768

76. F.—*Professions.*—This is subdivided into—

	Males.	Females.	Total.
(*a*) Learned and artistic, consisting of priests, preachers, religious mendicants, educational staff, clerks, barristers, pleaders, *mukhtars*, stamp vendors, medical practitioners, compounders, vaccinators, nurses, astrologers, painters, musicians and dancers, &c. ...	2,4664	26,730	51,394
(*b*) Sports and amusements, consisting of bird catchers, conjurers, wrestlers, &c. ...	434	397	831
Total of class F ...	25,098	27,127	52,225

77. G.—*Indefinite and Independent.*—This is subdivided into—

	Males.	Females.	Total
(*a*) Indefinite, consisting of well-sinkers, tank diggers, road and canal labourers, grain-pounders and huskers, general labourers, persons following a disreputable means of livelihood, and others unspecified ...	268,391	227,280	495,671
(*b*) Independent of work, consisting of dependants on property, alms, house-rent allowances, scholarships, pension, prisoners, &c., &c.	9,478	10,006	19,484
Total of class G ...	277,869	237,286	515,155

The above details show the classification of the various occupations in the district.

78. The following table gives the principal occupations ranked according to the number following each:—

1.	Agriculture	1,063,535
2.	General labour	487,561
3.	Personal service	96,248
4.	Food and drink	78,962
5.	Fabrics and dress	74,620
6.	Professions	52,225
7.	Government	37,642
8.	Light, firing, forage, &c.	37,553
9.	Transport and storage	33,726
10.	Commerce	30,042
11.	Metals and precious stones	23,278
12.	Wood, leaves, and cane	23,051
13.	Glass, pottery, and stoneware	20,197
14.	Independent of work	19,484
15.	Leather, horn, bone, &c.	18,017
16.	Live-stock	16,876
17.	Supplementary requirements	12,276
18.	Indefinite	8,110
19.	Drugs, gums, dyes, &c.	2,686
20.	Buildings	2,175
21.	Vehicles and vessels	67
	Total population of the district ...	2,138,331

It will appear from the above, that the bulk of the population is employed on agricultural pursuits. In fact fully one-half of the total population is mainly dependent on agriculture. The number of agriculturists in the district would have been still greater had it not been for the difficulties of irrigation, a considerable part of the district consisting of barren and waste land. The best part of the district is that west of the Punpun river irrigated by the Son Canal, and next to it comes the rest of the Jahanabad subdivision in the north of the district. The southern and eastern portions of the district are imperfectly cultivated, and a considerable part of the agricultural population earn a portion of their livelihood by wood-cutting and keeping flocks and herds.

79. The agriculturists have suffered lately owing to bad harvests, and many have emigrated to the tea districts and the colonies as well as to Calcutta, where they obtain employment as *syces*, bearers, and the like.

Next in point of number comes the labouring class generally known as *majūrs*, Kamias, and Bhuiyas. These work in various capacities under masons in house building, under traders in carrying goods, in wood-cutting, and in field operations. In this district, the labourers are paid in kind as well as in cash—those employed on field operations being generally paid in kind.

The other classes are those who are employed on personal service. One portion is remunerated by fixed monthly wages. Others are paid for the special work done, and are spoken of neither as servants nor as labourers, such as barbers, tattooers, &c.

The suppliers of food and drink may be regarded a class between servants and traders. To this class have been assigned the grain parchers, pulse and flour grinders, confectioners, bakers, bran sellers, tobacco and snuff sellers, &c., &c.

80. *Light, Firing, and Forage.*—The men in this class may be put side by side with those who supply food and drink. They supply fuel, whether firewood or cowdung, charcoal; oil, candles, matches, &c.

The suppliers of fabrics and dress come next to those of food and drink in point of number. Marwaris and others who trade in imported stuffs have not been included in this class. Their number is, however, small.

The dealers in metal and precious stones include blacksmiths, gold and silversmiths, and workers in brass, copper, bell-metal, tin, &c. There are very few indeed who deal in precious stones.

The dealers in pottery and stoneware are the Kumhars and image makers, &c. The stone cutters of Pathalkati, a village about 18 miles to the north-east of Gaya town, make very good cups and bowls of granite, which are much praised as rarieties by pilgrims. These stone carvers emigrated from Jeypore originally.

81. A report on the manufactures and mines of the Gaya district is appended. Portions of it may be of use, although it was not drawn up in connection with the census.

82. The occupations of the population of the district are classified below by castes:—

Groups.	Castes.	Groups.	Castes.
Agricultural ...	Brahman. Babhan. Rajput. Agarwala. Rauniar. Mahuri. Kayasth.	Agricultural ...	Koiri. Kurmi. Sayyid. Shaikh. Pathan. Mallik.
Professional ...	Priestly		Brahman. Dhamin.
	Literate		Kayasth. Rajput. Agarwala. Rauniar. Mahuri. Sayyid. Shaikh.

Groups.	Castes.	Groups.	Castes.
Commercial ...	Agarwala. Rauniar. Mahuri.	Commercial ...	Khandiwars. Nichondias. Agrahari.
Artisans ...	Fabric and dress		Patwa. Tatwa. Julaha.
	Food and drink		Halwai. Kalal.
	Animal substance		Chick. Kasai or butcher.
	Vegetable substance		Kawani. Khatik. Kunjra.
	Mineral substance		Pathalkat. Sangtaras.

Groups.	Castes.	Groups.	Castes.
Pastoral ...	Gareri. Goala.	Serving groups ...	Kahar. Kurmi. Mallik. Pathan. Julaha.
Hunting and fishing groups.	Mirshikar. Bind. Mallah.		

Unproductive groups.		Unproductive groups.	
Actors ...	Bhar. Nat.	Geneologists and bards.	Bhat. Marsia Khwan. Quasidago.
Astrologers ...	Brahman. Muhammadan. Rammals.	Jugglers, snake charmers.	Butta baz. Sapurya.
Dancer and singer	Kathak or Natawa. Gandharp. Hindu Maliks. Rasdharis. Female dancers. (Tawaif).	Animal exhibitor	Quail fighters (Bater-baz). Cock fighter (Murg-baz). Ram fighters (Bhera-baz).
Devotees ...	Vaishnava. Sannayasi. Atith. Bairagi. Kabir Panthi. Nanak Shahi.	Musicians and ballad reciters.	Gawya. Kathak. Marsiha Khwan.
		Tumblers and acrobats.	Kustibaz. Pahalwan. Nats.

The women of the following castes generally help their husbands in agricultural and other pursuits and are engaged in domestic service:—

Groups.	Castes.	Groups.	Castes.
Agricultural pursuits.	Kurmi. Goala. Julaha	Carrying loads	Julaha. Goala. Bhuiya.
Industrial pursuits	Beldar. Bhuiya. Dusadh. Julaha. Halwai.	Collecting grass and sticks	Bhuiya. Goala. Julaha.
Domestic service; attending on wealthier classes or daily labour.	Kahar. Kurmi (Jaiswar). Dhanuk.	Working in fields	Koiri. Goala. Dusadh. Bhuiya. Julaha.

Head X.—Administrative.*

83. I.—*Administration—Points on which the general instructions were departed from with reasons for doing so.* (1) On search, 1881 census Registers A and B were found not to be in the office.

They were written for on May 30th. Register A only was received on June 14th. Register A was at once sent out to the *thanas* to have columns 4 and 5 filled up. The greater number of the villages in the sadar *thanas* was returned as not identified Register A proved unworkable and was recalled on July 25th from all sadar thanas and the subdivisions. Census Register A 1881 for the sadar *thanas* was written very badly and the names of the villages mis-spelt; it had probably been written by a Bengali clerk unacquanted with the Hindi character.

An entirely new register B was ordered to be compiled for the whole district. In the sadar *thanas* this was, to my knowledge, carried out at once, the villages being entered accordingly as they were contiguous, so that circles could easily be formed. On this new Register B was based Form E.

Census Registers A and B were never corrected for the sadar *thanas*, for the reason given above. They were, however, corrected in the subdivisions, for they were better written for them. However, entirely new census registers B and A are being compiled for the whole district from Register E. This register, so compiled, will be a far more valuable record for next census for the reasons that—

(*a*) there have been changes in jurisdiction. A number of villages have been transferred from Nawadah to Barachati; and from Nawadah to Monghyr. Also Khizar Sarai, which in the last census was an out-post of the Mufassal (Gaya) *thana*, and whose villages occur in the middle of Register B, 1881 of the Mufassal *thana*, has been made an independent out-post attached to *thana* Atari. All these villages will appear in their proper places in the new census Register B.

(*b*) In this census, the circles were much smaller, so that their number as compared with last census has been enormously increased. Column 8 in the new Register B (Census) will contain the names and numbers of all those circles, and the villages will be entered circle by circle. With the exception of Khizar Sarai, of course, all the *thanas* and their outposts will be entered in exactly the same order as in Register B of 1881. This should greatly facilitate the operations of the next census.

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* *Vide* letter No. 4, dated the 6th April 1891, from G. A. Grierson, Esq., Collector of Gaya, to the Superintendent of Census Operations, Bengal.

(2) The rule that "occupied houses" should be numbered first, afterwards schools, *sarais*, temples, mosques, *ghats*, encamping grounds, and finally unoccupied houses, which might be inhabited on February 26th, was not generally observed. For my part, I do not see what good could be derived from the observance of the rule. For, supposing a *sarai* occurred between the 3rd and 4th houses in a block of 50, it seems unreasonable that the enumerator should have to return from his last house to the beginning of his block on the final round. I do not think that any harm has resulted from the non-observance of the rule.

(3) I originally ordered two enumerators to be appointed to each block, so that the second might do the work in the event of the first falling ill. This was done, two names being entered opposite each block in Register B, but finally only one enumerator received a *parwana*.

(4) As a rule, the supervisors, accompanied by their enumerators, marked the houses.

(5) Everywhere rough drafts of the schedules were first prepared on Serampore paper.

(6) Loose schedules and manuscript books had to be used in some cases in Aurungabad and loose sheets in some sadar *thanas*, an insufficient supply of books being the cause. The reason that the supply was insufficient in these cases, and more especially in Aurungabad, was due to the fact that more than 20 per cent. of the families proved to have more than 8 members; so that two pages were required.

(7) In the district there are 382,655 houses and a population of 2,138,331; this gives an average of very nearly 5 per house for the whole district.

(8) Destitute, helpless and aged persons, who would not work, but who lived on the earnings of their relations and friends, and grown up young men who were students and who lived solely on the earnings of their relations, were entered as dependents.

(9) It is to be remarked that though a clerk was sanctioned under circular 2 paragraph 3 for a week or fortnight at Rs. 20 per month, and a second clerk under circular 7, paragraph 4, for one month at Rs. 20 per month, no such clerks were employed, all the work being done by clerks in the office (unpaid).

One clerk was employed for 1 week only.

I think that includes all departures from general rules, but the rules were so many, that I am not certain.

84. The definition of a village was strictly adhered to

85. Every one says that the definition of a house was strictly adhered to, but it is a thing which it was impossible to check, and there was a general desire evinced to make the number of houses as small as possible, the belief being that there was going to be a house-tax. My own opinion is that the definition was largely departed from, both for the above reason, and because fancy definitions of the kind referred to are beyond the comprehension of many men, appointed enumerators. Of course we all inquired, and we could all understand, but we, who had brains were few in number, while those who had no brains and who were pig-headed, were in thousands.

86. *Size of the charge or sub-charge.*—Each charge was conterminous with the *thana* or outpost, each outpost was a separate charge, with which communication was kept up direct. The Gaya Municipality was a separate charge.

87. *Size of the circle.*—Each circle contained about 500 houses, based on the old census; in some cases they were eventually found to contain as many as 700 houses, and joint supervisors were appointed.

88. *Size of blocks.*—In the Gaya Municipality, the houses being large, each block consisted of twenty houses. In the mufassal the size varied greatly, but rarely exceeded 50 houses. It was impossible to achieve any thing like uniformity in this matter. In a few exceptional cases there were as many as 75 houses in a block. The average number of houses in a block for the whole district was 40 for rural areas, and 22 for towns.

89. *Numbering of houses.*—The numbering was everywhere most thoroughly done. The greatest pains were taken about this. Nearly every house in the district was seen by some gazetted officer. The police were also very active. The houses in the Gaya Municipality were numbered with coal tar, at a cost of Rs. 12, or about one pie for 6 houses. In the sadar and Nawadah subdivisions, *geru* and earthen pots cost about Rs. 90, which was paid by Government. The enumerators provided their own *geru* and pots in the Aurungabad and Jahanabad subdivisions before I had time to stop it. I strongly disapprove of this illegal practice of making enumerators spend money, however small the amount may be.

90. The permanent numbering of houses in this district is impracticable. Mat and mud houses are themselves not permanent. Houses no doubt could be numbered by panches where Act VI is in force, but the numbering would soon become valueless.

91. *Other points.*—Form E was received early in November, and about a month afterwards another circular was received pointing out a serious mistake in the specimen form. This caused great confusion in the issue of books. No vernacular copies of Form E were sent. We had to translate this form ourselves, and send it out in manuscript to each *thana*. It would have been much better if Form E (at all events a specimen *printed* page of Form E) had been sent to each Charge Superintendent, early in the preparatory stage of our work, showing clearly that village and block number should not commence with each circle. The printed table also in circular 11, paragraph 3, should have been attached to this specimen. This would have avoided all confusion, and supplementary indents would have been unnecessary.

It should be remembered that every Charge Superintendent was not necessarily an intelligent man and that one single unintelligent man delayed and confused the work of the whole district if he did not understand the instructions. Hence the instructions should have been written carefully in the vernacular, in language suited to the meanest capacity.

92. II.—*Agency.*—The supervisors and enumerators were chiefly *gumashtas*, *patwaris*, intelligent (?) villagers of influence, *pandits*, school-masters, shop-keepers, and in Gaya town, Government servants.

93. I think very few did their work willingly. Only fear of prosecution and a hope of employment in the census office kept them to their work. I did my duty and compelled the men to work and held out the hopes that I was told to hold out, but in both cases I felt that I was in a false position. We simply employed forced labour on a large scale, a thing which we will not allow any body else to do, no matter how beneficial to the community such forced labour may be. The hopes held out were in the vast majority of cases illusory, and owing to the contradictory circulars, &c., on the subject issued one after the other, were quite indefinite. No one ever knew how many men were to be appointed or what their pay would be. As to the illusory nature of the hope, it is sufficient to point out that there were less than 200 appointments to thirteen thousand supervisors and enumerators. A conscientious discharge of the duties of a supervisor and enumerator meant to him a great deal of trouble, anxiety and labour.

94. There were five prosecutions altogether. They were all for absconding from the work.

95. The duties of supervision and enumeration involved pecuniary expenditure. In the Jahanabad and Aurungabad subdivisions they had to pay for pots and *geru*, as already explained. Besides this, each supervisor and enumerator had (except in the sadar subdivision) to spend on an average about two annas for paper for making rough drafts of the schedules.

This, however, is a very small portion of the actual cost. The most intelligent portion of the agricultural community was taken away from the fields at the very time of the year when it earns money by the petty literary labours of the crop season. It may not be generally known that in a *bhaoli* district like Gaya, the winter crop in each village necessitates a large amount of writing which is paid for by *nochan* or contributions of grain. It is impossible to estimate this cost. In the sadar subdivision, where I was able to watch things at an earlier stage, I was able to see that the enumerators were supplied with such paper and ink as were required, at Government cost. In the other subdivisions, the two annas, though apparently a small sum, means the cost of feeding a family for at least two days.

96. No paid census officers were employed. But in fairness to estimate the cost, a large proportion of the salary and travelling allowances of the gazetted officers who administered the census, should be debited to the cost of census operations.

97. III.—*Attitude of the People.*—The following rumours were current—

(1) There was to be a new tax.

(2) There was to be a house tax. This led to several instances of brothers inhabiting separate homes, abandoning one and living together in the other till the census was over.

(3) Men were to be forcibly enrolled in the army.

(4) Men were to be taken as emigrants to the colonies and so on.

Care was of course taken to disabuse the popular mind, and we succeeded to a great extent, though I have myself been rather taken aback on more than one occasion, *e.g.*, once I was telling the people that the Maharani was counting her children to see how many she would have to feed if there was a famine This was understood and every one was duly impressed with the virtue and graciousness of Her Majesty, till one old gentleman asked me "If that is the case then why does she want to know who can read and write." This at once set the whole sentiments of the village against me and I felt that I was thereafter in that locality respectfully gazed at as an impostor.

98. IV.—*The Results.*—I think I may state that so far as the general numbering of the people goes, the results were very fairly accurate. I do not think that there was any concealment of names. Assuming the first additions to be correct (they probably contain some petty mistakes), we are entitled to say that Gaya district contains 1,045,011 males and 1,093,320 females.

99 As regards details I am not so confident. The instructions in English were complicated enough, but when put into what was called Hindi, they became unintellegible. As a proof of this, I can point out some Hindi headings, the English original of which was not supplied to us, and the meaning of which no one in this district knows to the present day. One or two points I referred to head-quarters for explanation, but I got no reply and like every one else, I had to make the best of a bad job.

These instructions were sometimes incomplete, sometimes misleading, and sometimes contradictory. To take the last first, contradictory orders were issued about filling up the abstract tables at the commencement of the schedule books. That, however, is a minor matter.

100. To take misleading instructions, the most dangerous one was a series of entries in the specimen schedule. Although an example of a cultivating *raiyat* might be expected in a census book meant for rural populations, there was not a single one of this description. There were on the other hand several specimen entries whose occupation was "*kashtkar basaria asami*," which means a man who cultivates by means of under-tenants; a middleman, in fact, of a kind which exists but in small number in Bihar. As there was no entry for cultivating *raiyats*, many enumerators assumed that this was meant to mean cultivating *raiyats* and

perhaps they were right. But others took the words in their right meaning and the result will be that statistics regarding *raiyatwari* tenures will be quite untrustworthy. We of course did our best to keep matters straight, but it is hard to knock sense into the head of *every* one, and that is what had to be done.

101. Regarding the question of incompleteness of instructions, it will be best to take each column of the schedule separately.

The instructions regarding columns 2 and 3, religion and sect, were by no means full, and I am sure that these columns have been filled up differently in different districts, according to the idiosyncrasies of each Collector and of his enumerators. For example, with regard to Rajwars, Musahars, Dusadhs, &c., it is difficult to say what their religion is. They are commonly accepted as Hindus, but a doubt arises when we take up the question of sect. An enumerator finds out that a Dusadh now and then sacrifices a goat at the altar of Devi; he is therefore a *Sakta*. Ask the Dusadh himself, and he will probably say that he worships Rahu, Goraiya, or some demon. Ask him if he also worships Devi, and he may say he does not know that he does, or that he does not. Again, the broad division of Hindus into Vaishnavas, Saivas, and Saktas is a *pandit's* division, and is not acknowledged by the people. To the common people a man is not a Vaishnava unless he has been actually initiated, and made a *chela* of some Vaishnava *guru*. So also a Saiva must be initiated by a *Sivite guru*, and a Sakta must be initiated by a *guru* who worships Devi. Hence according to popular ideas, Vaishnavas, Saivas, and Saktas form only a small proportion of the Hindu population, the rest being classed as Hindus without any special sect. This, however, was clearly not what was wanted. Government wants to know how many of its Hindu subjects worship Vishnu, how many Siva, and how many Devi, not how few have gone through a formal initiatory rite. The difficulty was increased by the fact that the word Sakta is a Sanskrit word, not "understanded of the people" in Bihar as it is in Bengal. Enumerators asked each other what it meant, and one wise man said that it meant a man who eats flesh and fish (it being quite true that Saktas in Bengal do eat flesh and fish). Therefore, they argued, every one who eats flesh and fish is a Sakta, and therefore a Musalman is a Sakta. This error was widely prevalent all over the district, and gave great trouble.

102. Similarly, the instructions regarding columns 4 and 5 (caste and sub-caste) were not full enough. Regarding Hindus it was very difficult to distinguish between a sub-caste or *parechh* and a caste title (*padwi*). For instance, Sanyasis are divided into ten classes, denoted by the name (*padwi*) *Gir*, *Puri*, &c. In this case *Gir* and *Puri* were frequently entered as sub-caste for want of something better, and yet they are really just as much *padwis* as Banarji or Chatterji. I had some correspondence with the Census Superintendent on this point, and tried to follow his instructions.

Again, many Rajwars call themselves Bhagtas and others Manjhis, and some say that these are *Padwis*, and others they are *Parechh*.

To take the case of Musalmans, castes are Shaikh, Pathan, Sayyid, &c., sub-castes are Sadiq, Khorasani, &c.

But in the case of trade castes we get a cross division, for a Julaha is distinctly a man of the Julaha caste, but as often as not he is also a Shaikh. What should we have written in these cases? So also for Darzis, Dhunias, and the like.

It would have been much better if all these points had been discussed and settled beforehand, in consultation with district officers, and if thereafter an uniform series of instructions had been issued for the guidance of census officers.

103. As regards column 11 (profession) very full instructions were given to enumerators, and I think the results will be found fairly accurate, with the exception of entries concerning cultivating *raiyats*. The Hindi instructions were inadequate, and this fact gave us the greatest trouble. The English version of the instructions gave, below the main rule, a most important note in smaller type. This was omitted in the vernacular version, and the result was that column 11 was the one in which enumerators at first made most mistakes.

104. To sum up, the broad results of the census may be taken as accurate. So far as they are concerned, the work has been well done. The statistics recorded regarding sects of religion and the sub-castes of some castes will be imperfect, and will give a wrong idea of the true state of affairs, although every one concerned did their best to pull them right. So also the statistics regarding cultivating *raiyats* will run the risk of being mixed up with those of middlemen.

105. To the above may be added that, as a matter of course, all statistics regarding age will be untrustworthy. I have noted these facts with regret, for I had hoped that this census would have afforded materials for some good work like Mr. Ibbetson's magnificent Ethnology of the Panjab, but I fear that this hope must be put aside. I note them, in the hope that they may be remembered when preparations are being made for the next census.

106. V.—*Increase and decrease of population.*—The general increase for the whole district has been very small, in fact, the general population may be considered as stationary.

In the sadar, the Jahanabad, and the Aurangabad subdivisions there has been an increase. The increase is normal, and calls for no special remark. This increase is however balanced by the fact that in Nawadah, while there has been an increase in the number of houses, there has been a marked decrease in the population. This decrease is due to the following reasons:—

(1) Eighty-four villages were transferred to other *thanas* in the sadar. These two *thanas* were Atari and Barachati. Atari received only 11 villages, and its population has

remained nearly stationary. Barachati received 73, and its population shows an increase in consequence. Really Atari and Barachati should be classed as *thanas* of decreased population with the Nawadah subdivision, along which they march.

(2) Nine villages were transferred to Monghyr.

(3) At the time of the census many thousands of the poorer classes had temporarily emigrated to the east to cut the spring crops.

(4) There have been scarcities or failures of crops in the subdivisions in the years 1885, 1886, 1887, 1888, and 1889. Hence many villages which were inhabited in 1881 were found uninhabited in 1891.

(5) These scarcities have promoted lively emigration from the subdivision. The bulk of the emigration was unregistered, and the emigrants went down to Calcutta in search of work.

107. In conclusion, I must draw attention to the inadequate way in which the translation into the vernacular was done. The instructions issued in the vernacular required just as much explanation as if they had been in English. In some cases, as already pointed out, where there were no English originals, the so-called translations have remained unintelligible to this day. I notice that the newspapers lay great stress on the cheapness of the Bengal census. I am unable to agree with this opinion. In Gaya, certainly, it cost thousands of rupees more than the returns shown, and this sum was paid partly by other departments of Government which paid their officers for one kind of work while they did another, and partly (and this in large proportion) by men whom we compelled to work, and even to spend money, without getting any pay at all.

108. VI. *Abstraction and Tabulation.*—In connection with the two subsequent operations of abstraction and tabulation I agree with the Superintendent in so far, that it seems inadvisable to begin on all the abstraction sheets at once. The whole staff might be employed at first on the simplest abstraction sheets (IV, V, VI, and VII), and then advance to the more difficult (II, III and X), the most intricate (I and XI) being withheld till the staff was trained. The test slips might be bound in *thana* books and steadily filled up as each sheet was completed. No margin of error should be recognised, and no separate payment made for reabstraction and adjustment.

109. I think that local abstraction was a great mistake. It would have been much better if the schedule books were despatched to some centre, and then abstracted and tabulated. Abstraction at district head-quarters was ruinous to other district work, and to my knowledge it wrecked the health of more than one officer, and invariably deprived each Collector of one of his deputies.

110. If, however, it is decided on future occasions to have again this local abstraction, then I would advocate a suggestion of Babu Ram Anugrah Narain Singh, Deputy Collector, which is as follows:—

"What I would wish is to have a simple system at a moderate cost. I would have compilation blocks for each outpost with a staff of clerks on Rs. 15 per month each to do the abstraction, tabulation, and final compilation, under a competent supervisor; all outpost supervisors to be under one competent *thana* Inspector. Under the system all the clerks with several sheets will sit together and be able to detect their errors, and correct them at once on reference to enumeration books without great trouble.

The only apprehension may be on the score of fudging, which under the still more complicated system of test slips and adjustment, also cannot be properly guarded against. Under the plan suggested by me, if there be competent and trustworthy checkers, fudging might very easily be checked and prevented. I do not approve of the system of appointing men with temporary interest in the service of Government to the office of Inspectors. I wanted to substitute *kanungos* in their place, and would place the Census District compilation office under a competent Sub-Deputy Collector of the last grade."

111. Mr. Fischer, Assistant Magistrate, was in the charge of the census office from the beginning until June 1891, when he was transferred to Buxar. He took great pains in explaining the instructions, and did his best to exact the task set by the Superintendent for the abstractors and tabulators.

112. The removal of Inspector Ajodhaya Prosad, who had to be prosecuted on a charge of embezzlement in connection with the Land Acquisition Department (since convicted and sentenced to three years' rigorous imprisonment), caused some confusion for a while.

113. Since July last the office was put in charge of Deputy Magistrate, Babu Ram Anugrah Narain Singh, to whom fell the duty of completing the work.

114. In his letter No. 4502, dated 19th November 1891, the Superintendent of Census has pronounced the figures, after due scrutiny, to be correct.

115. I have to express my thanks to both officers for the unceasing attention thus paid to the work.

Mr. Fischer's health suffered from overwork. He used to attend the census office in the hot weather without *punkahs* for eight or nine hours every day.

116. Babu Ram Anugrah Narain Singh was most successful in putting affairs straight after the confusion which inevitably resulted from the arrest and prosecution of the Inspector.

APPENDIX.

[*Report on the manufactures and mines of the Gaya District, compiled by* Babu Ram Anugrah Narayan Singh, *Deputy Collector, Gaya, under the directions of* G. A. Grierson, Esq., c. s., *District Officer.*]

Indigo.

Owing probably to conditions of soil and climate, the indigo manufacture has gradually declined in this district, and there are now only 2 concerns, both under native management.

2. The lease-holders of Dihri and Daudnagar own the concerns, and the leases of these villages granted to them by the late Munshi Amir Ali of Kara (whose present representative in this district is Mir Muhammad Abu Saleh), are for so long as an indigo factory is maintained. The Subdivisional Officer of Aurangabad does not say how this condition came to be imposed, but it seems that these two concerns are kept up, not so much for purposes of any speculative profits to be derived from indigo, as for the purpose of preventing the lapse or cancellation of the lease of the mauzas.

3. The Subdivisional Officer, Aurangabad, gives the average number of men employed during the years 1889 and 1890 to be 17 and 10 respectively, with an approximate outturn of 5 maunds and 3½ maunds respectively, equivalent to 450lbs. and 320lbs, valued at about Rs. 660 and Rs. 540 respectively.

Lac.

4. There are 9 lac manufactories in this district: 4 situated at Imamganj and 5 at Raniganj, both lying within the jurisdiction of Sherghati Police-station.

At Imamganj.

Names of Factories.	No. of kilns in each.
Messrs Jardine, Skinner & Co.	25
Dhunman and Khedu Sahu	10
Bhagirath Seth	6
Bodhi Sahu	4
Total ...	45

Eight men are employed at each kiln (*bhatta* or *chulha*), 1 at Rs. 12, 2 at Rs. 6, 1 at Rs. 5, and 4 at Rs. 1-14 per month. No temporary labourers are employed except as substitutes for regular servants. The cost of working each *bhatta* is therefore Rs. 36-8. The total cost of working all the *bhattas* is Rs. 1,642-8 per month, or Rs. 19,710 per annum. Each *bhatta* costs Rs. 438 per annum.

5. A *bhatta*, if worked daily and without interruption, can produce 22·5 maunds of good lac in a month, or 270 maunds in a year. As a rule, however, none of these *bhattas* are worked continuously. The average number of working days may be taken at 20, and the average produce of each kiln, at 15 maunds per month, *i.e.*, 180 maunds per year; the total quantity of lac produced yearly in the *bhattas* of Imamganj may therefore be estimated at 8,100 maunds.

6. The manufactured lac is sent to Calcutta, where it is sold at Rs. 24 per maund. The estimated value of the lac produced at Imamganj is therefore Rs. 1,94,400 per year.

7. The raw lac is purchased at Rs. 10-8, Rs. 9 and Rs. 8 per maund of 1st, 2nd and 3rd quality respectively. The first quality is called *Aghani*, the second *Baisakhi*, and the third *Kartiki*.

8. Besides the cost of labour at Rs. 36-8 per month, there is the cost of the general supervision—gumashtas and peons being employed for this purpose—from Rs. 25 to Rs. 5 per month, the cost of carpenters and labourers for packing at Rs. 5 to Rs. 3 per mensem, and the cost of railway freight and carrage hire.

At Raniganj.

Names of Factories.	No. of kilns in each.
Matadin Sahu	20
Baldeo Seth	13
Ganga Ram and Ishar Das	12
Ram Prasad Bhagat	11
Chela Sahu	5
Total ...	61

Note.—The factory of Nahar Sahu mentioned in the report of 1887-88 is not in existence now.

9. The total cost of working these 61 *bhattas* is Rs. 2,226 per month, while the total quantity of lac produced is 915 maunds monthly or 10,980 maunds yearly, the annual value of which when sold in Calcutta is Rs. 2,63,520.

10. The cost of supervision may be estimated at Rs. 1,890 and Rs. 2,562 a year for Imamganj and Raniganj respectively.

11. The total yearly cost of all the 106 *bhattas* in the district, exclusive of freight and carriage, is Rs. 48,953.

12. The total yield of last year is estimated at 20,000 maunds, valued at Rs. 4,80,000. From all accounts received, the trade is in a flourishing condition.

13. Both Imamganj and Raniganj are situated in the extreme south of the district, which is as jungly as the portion of Hazaribagh to which it is adjacent.

Saltpetre.

14. At one time there were 6 factories in this district, but there are only 2 now working, one at Warsaliganj in Nawada, and another at Tehta in Jahanabad subdivision. The Warsaliganj industry is carried on on a small scale. About 20 persons are employed from December to May, and the outturn and value may be estimated at 1,600 maunds and Rs. 4,800 respectively.

15. The Subdivisional Officer, Jahanabad, estimates the outturn of saltpetre during the year 1890-91 to be 5,260 maunds valued at Rs. 26,300, and the quantity of saltpetre despatched from Makhdumpur Railway station is 1,764 maunds, valued at Rs. 8,820. The outturn of saltpetre in the Nawada subdivision for 1890-91 is reported to be 4,050 maunds valued at Rs. 20,250. This industry is carried on from November to May. Taking the average of the past years, the total outturn of the district may be fairly estimated at 7,705 maunds, the valuation thereof may be taken at Rs. 37,175. The number of men employed in all is 50, and the capital employed is estimated at Rs. 10,000.

16. The produce of the Tehta Factory is not a pure white saltpetre, but has a tinge of yellow. It is suited to commercial purposes; but it requires further refining for medicinal purposes.

Molasses.

17. The area under sugarcane plantation is said to be about 3 square miles in Jahanabad and about 88,000 acres in the entire district. The Subdivisional Officer of Jahanabad reports an outturn of 30,000 maunds of *gur* in his subdivision, 20,000 maunds being exported, 7,500 sold to consumers in the local markets, and 2,500 being taken by sugar refiners. He says 30,000 maunds yield Rs. 60,000, but this sum includes charges incurred in cultivation and manufacture. The total quantity of *gur* exported from the Jahanabad and Makhdumpur Railway stations in the jurisdiction of the Jahanabad subdivision is 55,752 maunds during 1890-91.

18. The cultivation of sugarcane has probably increased, as it has certainly improved, on the borders of the Sóne, where the canal water is easily available. Owing to absence of salt the water of the Sóne is better suited to cane than to cereals. It is a matter of satisfaction that the Bihia mills are rapidly replacing the old Indian sugar pressing mills. An acre of land produces about 15 maunds of molasses and a bigha about 10. The total yield of the district (taking the average of the past years) has been estimated at 12 *lakhs* of maunds and the value at Rs. 48 *lakhs*. The number of persons engaged in cane pressing and *gur* boiling is said to be about 20,000. I am sorry to say that prosperity in this branch of industry is spoiling the cultivators. The year before last they adulterated the molasses exported so heavily, that very few Bombay merchants came here this year.

Sugar.

19. *Banias* and *Halvais* often keep up, as a part of their business, arrangements for converting *gur* into sugar, but these are usually insignificant. In the Jahanabad subdivision there are four tolerably large sugar refiners. Arwal owns 1,700 vats which yield about 7,000 maunds of sugar. A great part of the molasses produced in the district is bought up by Mailmans and Khojas and taken to Bombay. Good pure sugar is not an article of general consumption. Arwal turns out the best quality of sugar in this district.

20. Sugar is manufactured during 6 months, from October to March, and gives employment to about 110 men in Jahanabad. The capital is estimated at Rs. 20,000. The yield is about 7,000 maunds and the value is about Rs. 56,000.

21. In Nawada 60 men are employed. The yield is about 3,600 maunds and the value about Rs. 28,000.

22. In the Sadar subdivision about 36 men are employed. The outturn is 700 maunds and the value Rs. 6,000.

23. In 1890-91 the outturn of sugar is estimated to be about 8,300 maunds with a capital of Rs. 22,500 and the value of outturn is estimated at Rs. 62,127. The average number of persons employed during the year and the working season are 70·6 and 115 respectively—and the total quantity exported during the year is 1,346 maunds. The total number of men employed in the district during the year 1887-88 was about 200 against 230 in 1886. The outturn was about 11,000 maunds against 80,200, and the value Rs. 90,000

against Rs. 7,21,800. About 11,000 maunds are estimated to have been made in 1888-89 valued at Rs. 82,000. This industry is declining, though the exportation of molasses increasing.

Paper.

24. There are two paper factories which work at Arwal in Jahanabad. The process of manufacture is the same that was adopted in 1862 in the jails of Chittagong and Noakhali.

25. There are 2 qualities of paper made—one from the gunny which is cleaner and sold at Rs. 2-4 per ream, but is not in great demand. It measures 28 × 21 inch containing 75 sheets in a packet weighing 11lbs.—the other is made from waste paper and measures 23 × 18·5 inch per sheet, the packet weighing 6·5lbs., and selling at Re. 1-4. Raw materials amounting to 5 maunds produce 25 ordinary packets.

26. The cost of manufacture is:—

	Rs.	A.	P.
Waste paper at Rs. 2-8 per maund, 5 maunds	12	8	0
4 Servants	4	0	0
15 Seers of crude potash	0	10	0
15 „ lime	0	6	0
50 „ wheat for sizing	3	2	0
Or a sum of Rs. 20-10 against a receipt of	31	8	0

27. The average annual sales of each of the 2 concerns are about 200 packets, which would yield a profit of Rs. 80 for 8 months, during which the manufacture is carried on. During 4 months the men who are employed in the two factories are 8, the capital employed is Rs. 120, the outturn 400 packets, and the estimated value Rs. 500. The Subdivisional Officer, Jahanabad, reports that during the year 1890-91 the number of persons employed were 8, the outturn 525 packets, valued at Rs. 525, with a capital of Rs. 130.

28. Serampore paper has not established itself in these districts. Zamindari amlas, throughout the Division, prefer home-made or locally manufactured paper to that issued from the Bally mills, because of its greater strength and durability. But there is no doubt that the industry has declined. It has entirely disappeared from Jamna and almost entirely from Daudnagar, and even at Arwal 20 families have long had to give up their business and to take to ordinary labour.

29. These paper-makers or *kagasis* are all Mussalmans. Their business has almost disappeared in other districts, and, probably, in a comparatively short time the remaining *kagasis* of Arwal, who have even now to work in the slack season upon ordinary labour for wages, will have to betake themselves completely to the work of coolies.

Silk.

30. *Tasar* or silk cloth is manufactured in the town of Gaya, in Qadirganj (Nawada) and in Daudnagar (Aurangabad). The Patwa families of Daudnagar have declined and the silk industry has so far disappeared, that the Subdivisional Officer of Aurangabad makes no reference to it in his report.

31. Coarse *tasar* is woven at Qadirganj, but the Subdivisional Officer does not think it is of any merit, having neither beauty nor any great durability. About 150 men are said to be engaged on this work in Nawada for 4 months, making about 800 sheets of *lafta* valued at Rs. 3,200.

32. The silk weavers of the town of Gaya are congregated at Buniyadganj on the east side of the Phalgu. There are about 150 or 200 families of Patwas, some of whom have to betake themselves to ordinary labours during the off season to maintain themselves, such as agricultural or earthwork for their maintenance. Most of the Patwas have given up silk weaving and weave only cotton cloth. Silk weaving is now in the hands of about 30 or 40 families and employs about 170 hands. These families have got a fair business and ten weavers have been assessed to Income-tax. Silk for weaving or silk cocoons are brought from the border districts of Chota Nagpur, and woven *tasar* is conveyed to the north-west. A small portion of the *tasar* cloth produced is applied to local wants.

33. The weavers of Daudnagar have declined and lost nearly the whole of their industry, the weavers of Mau and Shahpur are in a declining state; even the cotton turbans and muslin which they took to making are not in great demand. These weavers have betaken themselves largely to ordinary labour.

34. The greater part of the industry has now gathered round Buniyadganj, the outturn being 2,000 pieces or 16,000 yards of pure *tasar*, and 400 pieces or 32,000 yards of mixed fabric of *tasar* and cotton.

35. The value of the outturn during the year 1890-91 is estimated at about Rs. 18,000 at Gaya, and at Nawada the outturn of silk cloth is estimated at about Rs. 7,500, or Rs. 25,500 in all. The outturn in year 1888-89 was estimated at about Rs. 22,000.

Tobacco.

36. Leaves of tobacco come wholly from the trans-Gangetic districts. Tobacco is used for chewing and smoking. The manufacture is carried on in almost every *basar*, but Gaya

and Paibigha are the principal places for the industry. There about 6,400 persons engaged in it, the outturn is estimated 7,45,000 maunds, and the value about Rs. 52,14,000. Unlike Bengal, where tobacco is used by the male sex alone, it is used both by men and women in Bihar, and while in Bihar it is used both in chewing and smoking, in Bengal it is used only in smoking. The smoking mixture prepared by *Kalals* at Paibigha is much prized by connoisseurs of tobacco.

Carpets.

37. *Daris* and *shatrangis* are made at Obra and Daudnagar in the Aurangabad subdivision, and are sent down to Calcutta where they are readily sold. The weavers who make these carpets are all Muhammadans and appear to carry on a fair business, some of them realizing profits which are assessable to Income-tax. About 20 families are engaged in this business. The outturn in the year 1890-91 is 3,675 pieces against 3,879 in 1889-90 with a value of Rs. 7,300 against Rs. 6,700. The number of persons employed in 1889-90 and 1890-91 were 45 and 10 respectively. *Qalins* are also manufactured at the places mentioned above. The outturn of this article is said to be 3,650 pieces valued at Rs. 18,300 in 1890-91.

38. Samples have now and then been sent to exhibitions, but it cannot be said that the industry is growing, and the Subdivisional Officer of Aurangabad believes it has been able to maintain its ground only because the larger freight which must be paid on carpets prevent the Lancashire looms from competing. Where the freight is not an important element, the machine-made cloth of England has superseded the hand-made cloth of this country.

39. The manufacture at Daudnagar has been almost wholly destroyed. The cotton there manufactured was at one time in great demand, and there were about 300 families of weavers in the place; but the industry gradually declined owing to the competition of imported stuff. These weavers who are all Hindus have descended to the life of ordinary labourers, being employed in agricultural operations, and on earthwork, though a few still get special orders to turn out samples of stuffs extensively manufactured in former days. There is no prospect, whatever, of a renewal, as the manufacture has gone down in the natural course of affairs. The competition of Lancashire, and the laws of supply and demand have brought about this result; and they are unlikely to be influenced at present by any means in possession of this country.

Cotton Cloth.

40. *Motia* or *Gazi* cloth is used in winter by almost all classes of people, except the rich, in the shape of *mirzais* (jackets) and of *dohars* or *doluis* in the place of quilts. The women of the labouring artizan, and shop-keeping classes use it throughout the year in the shape of *saris* or *lungis* and *kurtas* (bodices or chemisettes.) *Motia* or *Gazi* is also worn by the male sex in the shape of *dhotis*. It is woven in all parts of of the district and gives employment to a large number of men and women. It is an industry which utilizes the labour of women as well as men. They are mostly Muhammadan *Jolahas*, but there are some Hindus called *Patwas*, who, though they are generally employed in weaving *tasar* cloth or mixed fabrics of *tasar* and cotton, are now to be found in Gayawal Bigha (Old Gaya), as well as in Bunyadganj, weaving cotton cloth. The *Motia* or *Gazi* stuff is coarse and strong and its strength has enabled it to withstand the competition of Manchester madopallams for so long a time. There are indications, however, that its greater durability is not likely long to avail it, the greater cheapness of "*Markin*" gradually restricting the use of country cloth.

41. Men of the higher classes have given up its general use, and the industry of Bihar is sure to be overtaken by the ruin which has swept away the indigenous cloth trade of Bengal. *Jolahas* from south Gangetic Bihar swarm towards Calcutta and seek employment in the jute factories of Hooghly and Howrah, and as coolies and domestics in Calcutta. The causes that have already destroyed the weaving industry of Bengal are in course of operation in Bihar, and will sooner or later produce a similar result. The outturn in 1889-90 is said to have been 903,000 yards, valued at about Rs. 1,19,000, against Rs. 96,000 of the preceding year. The number of men employed is about 900.

42. If all the members of the *Jolaha* caste had to depend on the produce of their looms, they would have disappeared long ago. At present most of them are virtually agriculturists, and ply their trade less for gain than to keep up old traditions. This class has also taken largely to service and trade. Only the poorest of them weave cloth for wages. The rates are generally 1½ pice (3 annas 6 pies) per yard, 12 girah (27 inches) in width and 2 pice (4 annas 8 pies) per yard, two cubits in width. Sometimes he gets a little more than these rates. The thread is supplied to him by his customers. He is sometimes paid at the rate of about 1½ seers of grain for every seer of texture he has to weave. For every seer of texture 17 chitaks of thread are required, 1 chittak being allowed for wastage in brushing the warp. A quarter of a seer (kachchi) of thread produces a square yard of cloth of ordinary thickness.

43. A loom costs about Rs. 2-4. A piece of cloth measures about 18 yards, and takes 1 person about three days to manufacture. At 4-8 pies per yard this would be less than 8 annas for the three days' work. Nowadays a family of *Jolahas* has seldom more than one loom at work at a time. Formerly the number was only limited by that of the members of the family who could work.

Blankets.

44. Blankets are principally made in the southern parts of the district where pasture is abundant. They are sent to Patna and Calcutta and find ready sale. They are also sold in the district. There is no sign of decline in this industry and the demand for ordinary blankets continues to give employment to a number of *Ganreris* or shepherds.

45. In the year 1890-91, the outturn of blankets has been reported to be 43,300 pieces against 6,060 in 1889-90, and the value of the outturn Rs. 45,500 against 7,070. The number of persons employed in 1889-90 was 73, and that in 1890-91, 36. These figures are of very doubtful value.

46. The shepherds, or *Ganreris* keep a flock of sheep numbering 50 to 500 or more. They ply a brisk business with the middlemen who take sheep to the large marts, specially to Calcutta. The rams are castrated when they are 6 or 7 months old, the demand for wethers being larger than for females and uncut males. The castrated lambs are not sold till they are nearly two years old.

47. The sheep are usually sold in flocks of twenty, fetching an average of Rs. 30 per score: but when they are picked animals, including a large proportion of wethers, the price rises to 40 or 50 rupees.

48. Sheep are sheared 3 times a year, in *Kartik* (October & November), *Phagun* (February & March) and *Asarh* (June & July.) The wool is not sold unless it is too much for the family to work into blankets. A flock of 100 sheep yields about 60lb. of wood in the year, the value of which would be nearly Rs. 11. The outturn of it would be 15 blankets, which would be sold for Re. 1-8 each or Rs. 22-3 for the 15.

49. A *Ganreri* with a flock of 100 sheep would sell about 60 in the year. His annual income would therefore be:—

		Rs.	A.	P.
Sale-proceeds of 60 sheep		90	8	0
Outturn of blankets		22	8	0
Sales of skin of animals dying		2	8	0
Total ...		155	0	0

The animals that die are eaten by the *Ganreris*.

50. The flesh of the sheep is not esteemed by the Biharis, who consider it too stimulating a food. The goat is preferred. Sheep are taken to Calcutta on foot by the Grand Trunk Road. They proceed by slow marches, but some of them are sure to die on the way. The drivers get something for folding them in fields, by the way, when resting, on account of the dung, which is a rich manure.

51. In 1887 the outturn was estimated at 12,000 yards valued at about Rs. 6,000. The number of men employed was about 70. In 1888 it may be taken as the same.

Braziers.

52. The class of braziers is not very numerous and is confined to particular localities. Brass utensils are made at Daudnagar and Nabinagar in Aurangabad; at Bunyadganj, Marufganj, Gayawal Bigha and Kenar in Gaya subdivision; at Hasua and Kowakol in Nawada. The importation of sheet brass does not interfere with manufacture of *lotas*, *kataras*, *thalis panbattas*, tumblers, &c. No European competition has appeared, and the brass ware manufactured in the district is largely sold at *mélas* or fairs. The demand is extensive, the Hindu population using neither China pottery nor copper pans. The work of Nabinagar is not so light, as that of Khogra, or Murshidabad, and the bell metal which Nabinagar braziers use is inferior to that of Puri, but they turn out pans and pots neat enough for use in this district by the richer classes.

53. In 1890-91, the outturn of the brass utensils is estimated to be 8,100 maunds against 2,214 maunds in 1889-90, and the value of the outturn at Rs. 72,500 against Rs. 22,330. The number of persons employed in the year 1889-90 was 367 and that in 1890-91 was 1,200.

54. There is no likelihood of this industry declining in the immediate future, the heavy weight of the wares preventing the competition of England. Muhammadans largely use China pottery, and both Musalmans and Hindus are gradually using English-fashioned lamps in preference to country-made ones of brass. It is possible that in course of time the gradual adoption of porcelain by Hindus of higher class may affect the industry.

55. The braziers are, as a rule, a well-to-do class of men. They do not, except in the large towns, compound brass. The village workers confine themselves almost exclusively to the manufacture of bracelets and anklets of bell metal, which the lower classes use in lieu of ornaments made of the precious metals. Large quantities of elegant brass vessels are, however, made at Nabinagar in the Aurangabad subdivision.

56. Broken and worn-out utensils are melted down for the purpose of making the ornaments. Two men work a foundry. About 8 seers of metal, which cost about Rs. 2-8, are melted at a time. The outturn should be four pairs anklets or bracelets fetching from Rs. 3-8 to Rs. 4. The costs of fuel should be about 2 annas, so that the net earnings in the manufacture would be fourteen annas to Re. 1-6, or 7 to 13 annas per man. Allowing for the time taken to complete the work, this would be about 5 annas each per diem.

57. Besides the crucibles and moulds, other implements, costing about Rs. 4 are used in the foundry, a list of which will be found in "Bihar Peasant Life". The demand for household utensils is supplied by itinerant dealers, whose stock is purchased in Gaya and Patna.

Stone Carvers.

58. Stoneware is made at Pathalkatti, which is situated at the foot of rocky hills near Atri, and derives its name from the industry. There are 40 or 50 families engaged in stone cutting, but none of them derive any large income from it. It is curious that these families call themselves Brahmins. They are said to have migrated from the North-West when the Bishunpad Temple was carved. At present these stone cutters make wares of various kinds, saucers, plates, cups and bowls, &c.

59. There are about 10 or 15 families at Mangla-Gauri (old Gaya), who bring stone from the Darbi Hills, west of old Gaya, and shape them into bowls and plates; but the stone and the work are both inferior. These stone cutters are not Brahmins.

Potters.

60. In pottery, tile making is the only thing which deserves notice. It is a large industry and supports a number of families of *Kumhars*. The best time for making tiles is during the hot westerly winds, the moisture gets thoroughly evaporated before the heat of the furnace is applied, and the material is less likely to blacken or crack.

61. There is no advance in the primitive wheel and hand machinery, but many *Kumhars* are great adepts in the art, and can turn out vessels which are neat and well formed. The chief product is tiles, which are sold at about a thousand per rupee. The prospects of tile-making *Kumhars* are said to be improving, as tiles are now in greater demand. Some excellent fancy pottery is turned out at Hasua, in the Nawada subdivision, somewhat similar to the Siwan pottery of Saran district.

62. The potter generally has a plot of land rent-free, and in return he has to supply the zamindar and his servants with earthen pots free of charge. The manufacture of tiles gives them occupation during the dry months and remunerates them better than the manufacture of utensils.

63. A set of earthen utensils is as follows:—

		Price in dams.
(1)	1 *Ghara* (water jar) ...	... 5
(2)	1 Large pot for cooking rice ...	... 5
(3)	1 Ditto Ditto ...	... 5
(4)	1 Small Ditto ...	... 1¼
(5)	1 Small water pot ...	... 1¼
(6)	1 Large plate for covering pots.	} Nil.
(7)	1 Small Ditto	
(8)	1 *Kurahi* for baking bread ...	... 5

Total 1 anna 2½ dams.

64. When paid for in kind, about a seer of grain *kachchi* is given for the larger pots, and half a seer for the smaller ones. A complete set may be bought for 3 seers of any kind of grain. These sets are generally supplied at the nine following festivals:—

Dasahra in	... ...	Assin.
Chhath ,,	... ...	Kartik.
Magh Sankrant	... ...	
Basant Panchami	,, ...	Magh.
Holi	,, ...	Phagun.
Chhath	,, ...	Chait.
Bisua	,, ...	,,
Sawani Puja	,, ...	Sawan.
Muharram	,, ...	

65. These are the regular festivals, but on occasions of births, deaths, marriages, sickness and the like, supplies are also renewed. Taking an average of 50 houses as the number of each potter's constituents, he supplies at least 500 sets per annum, the price of which would be 26½ maunds of grain, or about as many rupees. The retail sales, out of stated times, to the villagers and to outsiders, would yield about as much a year. His income, excluding his *jagir*, would therefore be, from this source, about 53 rupees per annum.

66. He makes two to four thousand tiles a rupee, but his work under this head is fluctuating, and more of the nature of a windfall.

Confectioners.

67. Sweetmeats are made in every part of this district. The people, and especially Hindus, are very fond of sweets; and confectioners, or *Halvais* do a large business in towns.

Blacksmiths.

68. The blacksmith or *Lohar* is to be found in almost every important village. Generally his work is limited to the manufacture of agricultural implements; rude implements used by the peasantry throughout the country. In towns and places of business he has to make door chains, nails, hinges, knives, scythes, axes, spades and hatchets, &c. The workmanship is coarse.

69. The blacksmith does not usually work on daily labour as he cannot leave his anvil. His usual charge is one anna per seer on the weight of the articles made. From cultivators keeping their own ploughs, he gets the same yearly allowance as the carpenters, *viz.*, a maund for each plough, worth, say, a rupee. He must accept every kind of grain produced by the cultivator, who must, however, give half the amount in paddy.

70. A blacksmith's shop of any pretensions requires at least two skilled workmen, and an assistant who performs the drudgery, blows the bellows, assists with the hammer, and does the rough filings and such work. The forge is usually a hole in the ground, with a pipe communicating with the nozzle of the bellows. The anvil is a rude lump of iron weighing from 30 to 80 lbs. Those made by the blacksmiths themselves are never tempered on the surface. If, by chance, one turns out good, it lasts 8 to 10 years, but they generally have flaws in the metal, and crack, or otherwise become useless in a year or two. A complete list of the implements used by him will be found in "Bihar Peasant Life", and a set of 13 of the more useful ones, costs about Rs. 10.

71. A smithy of three men, if kept fully employed, would work up in one day 2½ to 3 rupees worth of raw iron, which would be equivalent to about 50lbs. The outturn of this would be about 35 to 40lbs, the rest going in waste and burning. The labour price of this at 32lbs to the rupee, would be about Re. 1-4 from which, 3 or 4 annas for coals being deducted, would give about a rupee as the daily earning of the three men. Generally a blacksmith's wages are about 4 annas per diem.

72. The articles turned out are such as the following:—

(1)	*Kudal*	Mattocks.
(2)	*Phar*	Ploughshares.
(3)	*Kunri*	Well-buckets.
(4)	*Karahi*	Pans.
(5)	*Hasua*	Sickles.
(6)	*Chilohi*	,,
(7)	*Khurpi*	Spades.
(8)	*Bankua*	Curved hoes.
(9)	*Tangari*	Hatchets.
(10)	*Sami*	Ferules.
(11)	*Samua*	
(12)	Nails.	

73. In the town, these are paid for in cash, but the village blacksmith's labours are paid for differently. Sometimes the new iron is given with the order, and sometimes its value. The labour is usually paid for in cash, but as he gets an annual allowance of grain, as previously explained, for part of his labour, he must keep the husbandman's implements and tools in repair, throughout the year, free of charge.

Carpenters.

74. The carpenter or *Barhi* is to be found in many villages. His services are indispensable in making and repairing ploughs and yokes, *pirhis* and *chaukis*, and similar articles. When living in towns, he acquires the art of manufacturing chairs and tables, shelves and almirahs and similar articles. The workmanshop does not show any excellence.

75. The carpenter earns 3 to 4 annas a day from non-cultivators, and from cultivators, 1 to 6 annas a day and a *sidha*, (which usually consists of 12 chitaks of rice 4 chitaks of pulse, and a little salt and vegetable), besides about a maund of grain per plough per year for making and repairing it. The tools ordinarily required by a village carpenter, are a large cross cut saw, a hand saw, an adze, a drill and a file to sharpen his saws. Occasionally he uses others. It is remarkable what adepts some carpenters are in the use of the adze, so much so that a plane is hardly needed. A full list of the tools used by carpenters will be found in "Bihar Peasant Life", and a set costs about Rs. 4-8 or Rs. 5.

Laheris and Churiharas.

76. Lac and bell metal ornaments are made throughout the district. Bell metal ornaments, are used by women of the poorest classes. The industry supports many families. Lac bracelets are worn by all classes of people and the *Laheris* derive a fair income from their business. They are all Hindus, while *Churiharas*, who make bangles of *kanch* or glass, are invariably Muhammadans. Glass bangles are generally worn by Muhammadan women and lac bracelets by Hindu women.

Dyers.

77. Before the introduction of aniline dyes *Rangrezes* could dye with fast colours. The substances they used were indigenous, like safflower, indigo, &c. These were more permanent than aniline dyes, but with the exception of safflower less bright. The market seems now to be overstocked with aniline dyes most of which appear to be imported from the Bombay firm of Valkart Brothers. They come out in 8-ounce tins, and empty tins with the labels preserved are bought up for some firm in Patna, where spurious imitation of continental dyes are manufactured.

74. The business of *Rangrezes* is in a tolerably flourishing state. Their work seems to be in great demand.

Telis.

79. Oil pressing is carried on throughout the district, but the demand is purely local. *Telis* adulterate their mustard seed with linseed and poppy seed; pure mustard oil is procurable only from the jails. Oil is consumed by all classes of people both for culinary and lighting purposes. For sometime past mustard oil is being replaced by castor oil and kerosine oil, for lighting purposes. In towns kerosine oil, which goes by the name of *matiya* oil, is largely burnt, but there is not the slightest probability of any falling off in the consumption of mustard oil for culinary purposes. On the contrary, as the circumstances of the lower classes go on gradually improving, the consumption of mustard oil for culinary purposes will probably increase. The condition and circumstances of *Telis* are on the whole improving.

80. The oilman has no fixed allowance. He receives 4 seers of oil seed if he is required to supply a seer of oil. One seer of the seed represents his labour, and he also keeps the oil cake for himself. Besides this, he also gets a *sidha* from such as can afford it. The landlord gives him no remuneration, giving only 3 seers of seeds, expecting a seer of oil. His trade is usually not sufficient to support him; and so he also lends out his bullock on hire and deals in grain which his bullock carries from local stock to the market.

Rope Makers.

81. *Sabe* rope is made in many parts of this district. Jail convicts are employed on this labour, as well as on oil pressing and carpet weaving, besides being employed in flour grinding and stone breaking. The *Mallahs* of Jahanabad are said to make good rope.

Kalals or Distillers.

82. Country liquor is manufactured on a large scale in this district. The outstills supply liquor to outlying places in the district, and the central distillery at Gaya supplies the town of Gaya and its environs. There were in 1890-91 19 distillery shops as against 17 in 1889-90; and the revenue derived was Rs. 39,774 as against Rs. 55,782. The number of outstill shops during the said years was 95 and 173, and the revenue obtained was Rs. 1,90,712 against Rs. 2,36,378. It is supposed that the profit which the distillers make amounts to about an equal sum.

83. It is a curious fact that notwithstanding that the Muhammadan *Sharas* prohibit drinking in the strongest terms, distillers of liquor in Gaya should be all of this persuasion. Muhammadan *Nawabs* and *Amirs* immigrated from Persia, and in Persia strong beverages form a national drink. *Shiahs* at the present day do not use many edibles and beverages, unless made or supplied by a Muhammadan, and this custom was probably more rigorous during the Muhammadan period; the *Kalals* must, therefore, have been either imported from Iran (Persia), or Hindu *Sunris* and *Kalwars* were converted. It is difficult to import such bodies of men, and the *Kalals* of Bihar are not located largely in any particular place; the inference must therefore be that they are converts. Muhammadans who drink *tari* were comparatively poor and possessed no great local influence, so the *Pasis* who make baskets and fans of palm leaves as well as tap the plam trees continued to be Hindus.

Chamars.

84. Shoe making is carried on by *Chamars* who supply ordinary shoes to the whole district. The large exportation of hide has affected the business of shoe making. A piece of skin now costs more, and the higher classes are gradually taking to shoes made in the English fashion. Country made shoes are still largely used by the lower and middle classes.

85. The trade in hide is conducted with the aid of *Chamars*, who collect skins and supply them to hide merchants. This latter trade is carried on entirely by Muhammadans.

86. The village cobbler (*Chamar*) gets 12 seers (*kachohi*) of grain annually for every plough in the village. He has in return to ply and to keep in repair the leather straps of the plough yokes. To cultivators he supplies shoes at the rate of one anna a pair, for which the non-cultivators will have to pay 4 annas or upwards, according to quality. He is entitled to the skin of all cattle dying in the villages, and in return he often gets a thrashing, when suspected of poisoning cattle. He nevertheless even then considers himself a gainer by the bargain as he has only to supply 3 or 4 pairs of shoes to the owner of the cattle in return for the skin. He is also the village drummer and his wife is the village midwife. She gets one anna and two *sidhas* a day for her services, besides presents of money

and clothes when discharged. The reward is sometimes very handsome, if she assists at the introduction of a male member into an opulent family.

87. Although shoes are not generally worn by the poorest classes, yet there is scarcely a man who does not possess a pair for purposes of display on special occasions.

88. The implements of the cobbler's trade are few, and are so large and coarse, that fine work with them is impossible. Country made shoes are not made of real leather, but of half dressed hide. It takes the maker two days to turn out one pair of shoes, and his earnings may be estimated at from 2 to 3 annas per diem.

89. *Chamars* have usually territorial limits, according to which each claims the hides of dead cattle.

Baskets.

90. Baskets are made by *Doms*. A man and wife may, with diligent application, support themselves upon the proceeds of their handicraft. But a *Dom* has almost invariably a large number of children and he is obliged occasionally to take what does not belong to him. Baskets and mats of palm leaves are made by *Pasis*, who tap the palm tree and sell its *tari*; *Doms* work only with the bamboo.

91. The *Dom's* trade includes the manufacture of sieves, winnowing fans, and the like household articles. Like *Chamars* and sacerdotal *Brahmans*, they have territorial jurisdictions. They live partly by their trade, partly by thieving, and partly on the table leavings of all classes, except *dhobis*, within their jurisdiction. So deep is their repugnance to the washerman's food, that, in a solemn affirmation, a common saying is "If I do so, may I be like the man who has eaten from a *dhobi*."

92. The average income of this unfortunate class is impossible to ascertain. Theirs may truly be called a hand to mouth existence.

Mines.

93. *Mica*.—The only mines in this district are mica mines, all lying in the range of hills situated to the South of Rajauli, in the Nawada subdivision. There is a mine at Bhanakhap, known as the Singar mine. It is owned by the Zamindar of Singar, and was leased out to Messrs. Christien and Co., but on the expiry of his lease in February 1888, it was not renewed. It was not a profitable investment in Messrs. Christien's hands, though it paid expenses. In the hands of the Zamindar who next resumed it, the mananagement was an entire failure. It has since been re-let to Messrs. Christien at a reduced *jama*. The talc obtained is cut, dressed, packed, and sent to Calcutta. It is white and less valuable than ruby talc.

94. There is another mine at Saphi, owned and worked by Babu Drigpal Lal of Hasua. It is worked on a large scale, dynamite being much used, and some 600 persons are said to be employed in this mine. As the working has gone on for some time, the mine probably pays its exponses. The profits are said to exceed Rs. 10,000 per annum.

95. There was formerly a mine worked at Gurgubiya, the talc obtained being of a greenish colour. There is mica at other places in the neighbourhood, but no other mines are worked.

96. Mica is often used by potters of Rajauli, as well as Bihar town in making *surahis*. They mix the talc with sand and clay, and earthen pots thus made, keep the water cool. The talc is also said to act, to a certain extent, as a purifier of the water placed in pots made of this mixture.

97. It is possible that there is mica in the Government estates of Majhauli, where the Sub-Deputy Collector of Nawada saw bits of talc after rocks in the local plain had been blasted in 1887.

98. There is mica at Dabaur and Chatkari, but none of these hills are worked. Both are Government estates and fragments of talc have been observed. Chatkari mica mine has been lately leased to Rattu Singh, a Government raiyat, while the prospecting lease to Mr. Christien in respect of Dabaur has been of not much practical use.

99. The Subdivisional Officer of Nawada has furnished the following information regarding mica mines in his subdivision. The mine at Singar produced 1,332 maunds of talc, the value of which is estimated at Rs. 20,000, during 1890-91. The mine at Sipahi worked by Babu Drigpal Lal produced 294 maunds, 30 seers and 8 chitaks of ruby talc, the value of which is estimated at Rs. 17,876. Thus the total quantity of talc produced in the Nawada subdivision has been 1,195 cwts valued at Rs. 37,876.

100. It is said that one of the hills at Lodipur belonging to Babu Fatch Bahadur of Daryapur has gold m nes. The Babu induced an expert to pay a visit to the hills, but no final opinion has yet been pronounced as to how far the surmise is correct.

A C & W. H. McG —Reg. No. 2967J of 1891-95—90—16-9-98.

DISTRICT CENSUS REPORT.

No. 96G., dated Arrah, the 8th April 1892.

From—F. H. B. SKRINE, Esq., Collector of Shahabad,

To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to your circular No. 6T.F. Census, dated 5th October 1891, I have the honour to submit a report on the results of the last census in this district. It has mainly been compiled by Mr. J. H. Bernard, Covenanted Deputy-Collector, but has been carefully revised by me.

REPORT ON THE CENSUS OF THE DISTRICT OF SHAHABAD, 1891.

HEAD I.—EARLY HISTORY, &c.

THE ancient history of the district is involved in obscurity. The following outlines, however, may be gathered from Mr. Winton Oldham's antiquarian researches and local traditions. The district once formed part of the kingdom of Asoka, and came under the influence of Sakya Muni. Subsequently, from the beginning of the fourth to the end of the seventh century, it was included within the empire of the Gupta dynasty. The population was partly Aryan and partly aboriginal. After the downfall of the Gupta dynasty, the Aryan lords of the country weakened by internecine strife were unable to hold it, and gave way to the aborigines, and thus it happened that the district, which thirteen hundred years ago formed an important part of a civilized Aryan monarchy, relapsed into barbarism, and came under the sway of a number of petty aboriginal Chiefs, and had a very small Aryan population. The ruling aboriginal tribe at this period in Shahabad was the Cheru, and the district was till a comparatively recent period in a great degree owned by the Cheroos, and governed by their Chieftains. There seems, no doubt, that the Cherus were eventually conquered by the Rajputs from Ujjain in Malwa. Raja Bhoj is credited with having subdued them over a large part of the district, and with having brought the *pargana* of Bhojpur under his control The family records of the Hyabuns Rajas belonging to another powerful Rajput clan, who formerly ruled at Bihia, notice a conflict between the Cherus und Hyabuns Chiefs, which lasted for hundreds of years, and terminated in favour of the Rajputs. The Cherus are now to be found as settled cultivators in the district, and many of them inhabit the reclaimed Jagadispur jungle. The Rajputs and Agarwalas are the only castes who appear to have immigrated from other provinces. The Agarwalas are numerically few. They are all well off, having set up as bankers and traders in the towns. No members of this caste are found in villages. As is stated in Hunter's Statistical Account of Shahabad, they assert that their ancestors originally came from Agruha in the North-Western Provinces. They have kept up no connection with the nidus of their caste. The chief Agarwala families have been settled here for several generations.

2. The Rajputs, who are one of the largest castes in point of numbers, came from various places in Upper and Western India. The Maharaja of Dumraon is an Ujjain Rajput, and a number of the most important *zamindars* in this district belong to the same sub-caste. They came from Ujjain in Malwa, and expelled the Cherus from the country round Bihia and Dumraon, about a thousand years ago, under the leadership of Raja Bhoj. Shortly after the Muhammadan invasion three Ujjain *sardars* are frequently mentioned in the district annals, viz., those of Jagadispur, Dumraon and Buxar. The head of the Ujjain clan is the Maharaja of Dumraon. He traces back his pedigree eighty-seven generations from Raja Bikramajit, from whom the Samvat era of the Hindus is reckoned. Of their ancestors, sixty-nine were the rulers of Ujjain in Malwa, and the first settler in the Bhojpur *pargana* of Shahabad was Raja Somer Shah, from whom the late Maharaja Radha Prosad Singh was eighteenth in descent.

3. Another important and highly-esteemed sub-caste of the Chhatris is the Rajkumar. The Raja of Bhagwanpur is a member of this sub-caste. They are said to have come from Sikri in the North-Western Provinces. The Raja himself states that he is descended from one of three sons of a Raja who quarrelled and agreed to separate. One went north-west to Jammu, another came to Shahabad and settled in Chainpur and afterwards in Bhagwanpur. He does not seem to have invaded this country; but the result of the settlement was that the Suaris who were settled in the Bhabhua subdivision, were forced to retire southwards and eastwards.

4. There are many other sub-castes of Rajputs, all of whom appear from enquiry to have migrated from the north-west. The Bisains say that they came from Majhowli-Barikpore to the west of Mirzapore; the Bhais Rajputs from Bhaiswara near Lucknow; the Marhwaris from Marhwar. They appear to have begun to immigrate not less than three hundred years ago, and to have come in a peaceable manner. Many, no doubt, joined the East India Company's forces. There is in this district no ancient division of country which affected the settlement of people in times past. Rajputs are found in large numbers all over the district, except on the Kaimur plateau, which, owing to its physical characteristics, did not suit them.

5. The Bhuinhars or Babhans are an important caste, who appear to have been settled in Shahabad for many generations. They are supposed to have originated in a mixture of blood; and on this point there are several different legends. One is to the effect that they are Brahmans who have taken to agricultural pursuits. Another local legend runs that they were originally drummers to Ravana, King of Lanka. Yet another is, that Jarasindha, a Raja of Magadha, determined to feast a lakh and a quarter of Brahmans. He could not find so many of the priestly caste, and called in all sorts and conditions of men. All who partook of the feast were dubbed by the King "Bhujhanhar" Brahmans or Babhans.

6. The Kayasths have no clear history of their origin. Various theories about it, which have been advanced, apply no more to Kayasths of this district than of others.

7. Something is known of the early history of the Musalmans of this district. The *Chaudharis*, who are the richest Muhammadan family in Arrah, are said to have immigrated about 600 years ago in the time of Firoz Shah, when they bought land in Arrah, being favoured by the Musalman Nawabs, who were in power here up to the time of Akbar.

8. The Koath family came from Biligram in Oudh with Nawab Nurul Husain Khan, from whom they are descended. This Nurul Husain was the first lieutenant of Shuja-ud-Doula, Nawab of Oudh, who was defeated at Buxar, and on making peace with the English was given land with a revenue amounting to two lakhs. The family has been impoverished through extravagance and the extortion of money-lenders.

9. The town of Sasaram is the place where the Muhammadans bear the largest proportion to the population. Many of them are Pathans, and are descended from the members of the household of Hasain Sur Shah and his son Sher Shah, Emperor of Delhi. But there were Muhammadans in Sasaram before the time of Sher Shah. The ancestors of the Sajjada Nashin of the Sasaram Khankah were *fakirs* there at a much earlier date than the 16th century.

10 In Chainpur, in the Bhabhua subdivision, a number of Rajputs and other Hindu castes became Muhammadans. Some were converts by force, and others found substantial advantages in voluntarily embracing Islam. Several villages in Chainpur contain such Muhammadans. They still practise many Hindu customs, such as plastering the floor before cooking and bathing before meals.

Head II.—Movement of the Population.

11. The population of the district, according to the census of 1891, is 2,063,337, as against 1,952,647 for the same area in 1881 (deduction being made of the population of the tract transferred to Saran in 1890 from the actual figures for 1881). These figures show an increase of 110,690 souls, or nearly 5·7 per cent., as against a supposed increase of 13·97 per cent. during the preceding nine years. It amounts to nearly 4·9 per cent. in the case of males and of slightly less than 6·37 per cent. in that of females. The latter have more than maintained their position of preponderance over males, and are still increasing faster than the other sex.

12. At first sight it would appear that the population increased nearly three times as fast in the nine years previous to 1881 as it did in the last decade, and the inference would be that either large numbers of people were omitted during the previous census or that the years between 1881 and 1891 were years of excessive mortality. Either inference would be far from the truth. It is quite certain that the census of 1881 was a more accurate one than any preceding one. The explanation of the difference in the rate of increase must be looked for in the census of 1872, in which the enumeration did not come up to the standard of correctness attained at subsequent censuses.

13. The following table gives the variation in village population in the various *thanas* since 1881:—

Name of Thana.	Males.		Increase or decrease.	Females.		Increase or decrease.	Total.		Percentage of increase or decrease.
	1891.	1881.		1891.	1881.		1891.	1881.	
1	2	3	4	5	6	7	8	9	10
Arrah	139,506	126,865	+ 12,641	163,701	142,971	+ 20,730	303,207	269,836	+ 12·37
Bolauti	88,652	87,781	+ 871	97,728	95,530	+ 2,198	186,380	183,311	+ 1·7
Piaro	95,980	88,086	+ 7,895	101,983	91,407	+ 10,576	197,963	179,492	+ 10·3
Buxar	72,573	70,706	+ 1,867	78,359	76,051	+ 2,308	150,932	146,757	+ 2·84
Dumraon	119,407	115,648	+ 3,759	133,920	126,861	+ 7,059	253,327	242,509	+ 4·4
Sasaram	68,582	65,700	+ 2,882	72,779	66,243	+ 4,537	141,361	133,942	+ 5·5
Dhangain	88,672	87,715	+ 957	93,674	92,201	+ 1,473	182,346	179,916	+ 1·35
Kharghar	50,671	51,717	— 1,046	52,884	52,930	— 46	103,555	104,647	— 1
Dehri	41,084	39,294	+ 1,790	42,297	39,590	+ 2,707	83,381	78,884	+ 5·7
Bhabhua	84,528	79,277	+ 5,251	87,221	83,159	+ 4,062	171,749	162,436	+ 5·7
Mohanea	80,011	74,198	+ 5,813	82,926	76,215	+ 6,711	162,937	150,413	+ 8·3

It will be observed that the figures given here for 1881 vary in some cases from those of the printed table for that census, the reason being that deductions or additions have been made where necessary, owing to changes of jurisdiction, or to the fact that villages enumerated as towns in 1881 were treated as part of the rural area at the last census.

14. The difference in the rates of increase in different parts of the district is one of the most remarkable features of this census. It is impossible to account for these variations by any deductions from the figures. They do not show that any one part of the district is more

healthy than another. Indeed, in both *thanas* of the Bhabhua subdivision, which is popularly but wrongly supposed to be the most unhealthy part of the district, there has been a substantial increase in population. Arrah and Buxar are generally considered to be equally healthy; and yet in the Arrah *thana* we find an increase of over 12 per cent., and in Buxar an increase of less than 3 per cent. Arrah and Belauti are adjacent *thanas*, and the difference between them is even more marked than that between Arrah and Buxar. Nor can it be said that one of these *thanas* is subject to influences which do not affect the other. The territory of both is bounded on the north by the Ganges, and in the south of each there is a considerable area irrigated by canals. In both rice, *rabi*, and *bhadoi* crops are grown. The theory often lately advanced, that the health of the district has of late years been injuriously affected by the canals, finds no support from these figures. In Piaro *thana*, the very centre of the canal system, we find an increase of over 10 per cent. Again in Mohanea, where part of the land is irrigated by the canals, there is a larger increase than in Bhabhua *thana*, where there is no canal irrigation.

15. The consideration of the growth of population would be incomplete without the following table, which gives the number of deaths reported in each *thana* and municipality from 1881 to 1890 inclusive.

In the last column the percentage of reported deaths on the population is given for *thana* areas. The same percentage has not been calculated for municipalities, as the registration of deaths in them is notoriously inaccurate, and varies in different towns according to the interest taken by the Municipal Corporations in the subject.

Name of Thana or Town.			Population in 1881.	Number of deaths recorded 1881–90.	Percentage of mortality.
1			2	3	4
Arrah	thana	...	269,642	57,198	21·2
Belauti	do.	...	183,311	34,451	18·7
Piaro	do.	...	179,492	38,465	21·4
Buxar	do.	...	146,757	42,454	28·9
Dumraon	do.	...	242,509	61,728	25·4
Sasaram	do.	...	133,942	38,578	28·8
Dhangain	do.	...	179,916	44,563	24·7
Kharghar	do.	...	104,647	32,287	30·8
Dehri	do.	...	78,884	19,091	24·2
Bhabhua	do.	...	166,095	43,245	26·0
Mohanea	do.	...	150,413	44,268	29·4
Arrah	town	...	42,998	8,078	
Sasaram	do.	...	21,818	6,415	
Dumraon	do.	...	17,429	4,370	
Buxar	do.	...	16,498	3,446	
Jagadispur	do.	...	12,568	3,246	
Bhabhua	do.	...	5,728	1,575	

The figures in this table, showing the percentage of mortality do not in all cases vary with those already given, showing the movement of the population, but it will be observed that the largest percentage of deaths has been recorded in Kharghar, the only *thana* in the district in which the population has decreased.

16. Registered emigration from Shahabad has no perceptible effect on the movement of population. Between 1881 and 1890 only 6,129 residents of the district were registered as emigrants. Such emigration may therefore be left out of consideration as insignificant. There is a certain amount of unregistered emigration to the tea gardens of Cachar, and many inhabitants of Shahabad seek service of different kinds in Lower Bengal. Others, again, migrate during the winter months in search of field-work in the same quarter. The census returns of this district do not show the number of such emigrants, and we can only guess that it increases in a direct ratio with improvements in means of locomotion. Few educated residents of Shahabad obtain employment in Bengal. The greater part of the emigrants from this district to Bengal belong to the labouring classes, while an appreciable number are petty traders, and a certain number Brahmans and Rajputs. The traders are principally of the Rouniyar, Kulwar, and Paneri castes. Some of them have permanently settled in Bengal. Jolahas trading in piece-goods, carpets and *daries* set out for Bengal as peddlers at the commencement of the cold weather, and return to their homes here for the rainy season. Jolahas and Dhunias among the Muhammadans, and among the Hindus, Ahirs, Dusadhs, Kahars, Dhobis and Mehtars, seek service mostly under Europeans in other

provinces. Brahmans and Rajputs from Shahabad make good soldiers and constables, and are often employed as *durwans* and peons and *lattyals* in Calcutta and elsewhere. These men are often well-to-do, and usually have land in this district, which their relatives look after in their absence.

17. Immigrants from Bengal are almost all in Government employment as clerks and school-masters. Some are medical practitioners, and more gain their living as pleaders. A very few come to Shahabad for purposes of trade.

18. The following table shows the number of males in each *thana*, born in other districts:—

Name.	Male population.	Number of males born in other districts.	Percentage of districts.
1	2	3	4
Arrah thana ...	162,932	15,272	9·3
Belauti do. ...	94,598	1,169	1·2
Piaro do. ...	95,980	1 505	1·6
Buxar do. ...	80,736	10,076	12·5
Dumraon do. ...	128,106	14,077	10·9
Sasaram do. ...	78,351	5,238	6·7
Dhangain do. ...	88,672	6,038	6·8
Kharghar do. ...	50,671	4,128	8·1
Dehri do. ...	41,084	3,390	8·2
Bhabhua do. ...	89,658	5,315	5·9
Mohanea do. ...	80,011	6,976	8·7
Total ...	990,799	73,184	7·4

19. The tables and registers compiled after the taking of the census afford no information as to the castes and occupations of the immigrants, and it would be impossible with the district staff to ascertain these particulars from an analysis of the enumerators' books. It is only in the towns that we find other than a small percentage of immigrants, and of those enumerated in urban areas it is safe to say that the greater number belongs to the educated and trading classes.

20. In the last census the six municipalities in the district were the only towns, the population of which was enumerated separately from the *mufassal* area. The following table compares their population in 1872, 1881, and 1891:—

Name of Towns.	Population.			Increase or Decrease.	
	1872.	1881.	1891.	From 1872 to 1881.	From 1881 to 1891.
1	2	3	4	5	6
Arrah ...	39,386	42,998	46,905	+ 3,612	+ 3,907
Sasaram ...	21,023	21,818	22,713	+ 705	+ 895
Dumraon ...	17,356	17,429	18,384	+ 73	+ 955
Buxar ...	13,446	16,498	15,506	+ 3,052	— 992
Jagadispur ...	9,400	12,568	12,475	+ 3,168	— 93
Bhabhua ...	5,071	5,728	10,216	+ 657	+ 4,488

No general remarks can be made on the variation in population of these towns. The decrease in the population of Buxar is due to infamously bad municipal organization, which has turned a sanitarium into a sink of abomination.

There has been a considerable increase in Arrah. As it is the head-quarters of the district and the most important centre of trade, this is what would have been expected.

Head III.—Varying Density of the Population.

21. The following table shows the variation in the density of the population in villages outside the boundaries of municipalities:—

Name of Thana.	Population per Square Mile.	
	In 1881.	In 1891.
1	2	3
Arrah	799·5	916·0
Belauti	756·8	770·0
Piaro	576·6	640·6
Buxar	474·2	488·4
Dumraon	674·2	740·7
Sasaram	193·8	204·8
Dhangain	490·2	496·8
Kharghar	393·4	389·3
Dehri	437·8	493·3
Bhabhua	181·9	188·0
Mohanea	388·6	421·0

22. A comparison of the changes in density would be a mere repetition of the remarks made above in paragraph 14. The density of the population is lowest in the Sasaram and Bhabhua *thanas*, in which the Kaimur hills are included. This plateau is thinly populated. The part of the district nearest the Ganges and lying near the railway is more thickly peopled than any other. The density of the Buxar *thana* is, indeed, less than that of Dehri, though the former is on the railway and its jurisdiction is bounded on the north by the river Ganges. Its territory is, however, a comparatively narrow strip, and it has two subordinate outposts lying far south of the railway and sparsely populated.

Head IV.—Religion.

23. The following table exhibits the numbers of persons returned as adherents of the different religions in the last as compared with previous censuses:—

Census of—	Hindus.	Muhammadans.	Christians.	Jains.	Buddhists.	Brahmos.	Others.
1	2	3	4	5	6	7	8
1872 ...	1,590,643	132,671	461	...	...	...	199
1881 ...	1,806,741	145,610	276	...	...	...	20
1891 ...	1,914,110	148,459	277	453	21	17	...

It will be seen that the Hindus have increased at the rate of 5·9 and the Muhammadans at the rate of 1·9 per cent. The other changes are insignificant.

Jains of course existed in Shahabad in 1872 and 1881, but they must have been counted with Hindus. It may be noticed that the percentage of increase for Hindus and Muhammadans here given does not tally with the percentage of increase for the whole district population given in paragraph 11. The reason is that it is not possible to ascertain the religions in 1861 of the inhabitants of that part of the district which was transferred in 1890 to Saran.

24. The following table gives the distribution by *thanas* of the population according to religion:—

Name of Thana.	Hindus.	Muhammadans.	Christians.	Jains.	Buddhists.	Brahmos.
1	2	3	4	5	6	7
Arrah ...	321,268	28,315	62	406	4	...
Belauti ...	187,995	10,854	14	...	...	...
Piaro ...	187,161	10,797	11	...		...
Buxar ...	154,768	11,481	172	1	17	6
Dumraon ...	255,068	16,640	3	...	...	...
Sasaram ...	144,172	19,890	14	...	...	...
Dhangain ...	170,831	11,515	...	...	...	...
Kharghar ...	98,906	4,649	...	...	...	...
Dehri ...	75,678	7,683	31	...	...	...
Bhabhua ...	166,747	15,215	3	...	...	...
Mohanea ...	151,516	11,420	...	...	...	...
District Total ...	1,914,110	148,459	277	453	21	1·7

Note.—The thana details of Christians, Jains, and Brahmos do not correspond with the totals under those religions shown in the Bengal Census Report.

Municipal figures have been included in this table in the figures for the *thana* in which they are situate, in order that the table may correspond with Table XXIV appended to the census report of 1881. There is nothing particularly worthy of remark in these figures. The only new sect is the Brahmo; but persons of that persuasion have doubtless been reckoned as Hindus in the previous censuses. The Buddhists found in Shahabad were all Burmese convicts in the Central and District Jails. In 1881, 20 Kols were found in the Dhangain *thana* and nowhere else in the district. These men have apparently immigrated to Buxar.

Head V.—Infirmities.

25. The following table exhibits the distribution of different infirmities in relation to different parts of the district, separate figures being given for rural and urban areas:—

Name of Thana.	Population.	Blind.		Deaf and mute.		Leper.		Insane.		Total.		
		M.	F.	M.		M.	F.	M.	F	M.	F.	Both sexes.
1	2	3	4	5	6	7	8	9	10	11	12	13
Arrah	303,207	144	161	38	30	112	22	12	8	306	230	536
Belauti	180,380	88	56	15	13	92	16	16	6	211	91	302
Piaro	197,968	57	50	16	10	156	23	17	4	246	87	333
Buxar	150,932	110	90	26	29	58	11	4	2	198	132	330
Dumraon	253,327	105	117	34	9	88	9	4	7	231	142	373
Sasaram	141,801	224	232	66	37	29	10	12	5	331	284	615
Dhansain	182,346	111	124	22	7	77	13	12	3	222	147	369
Kharghar	101,555	104	125	27	8	24	3	3	3	158	136	297
Dehri	83,351	36	33	20	22	26	4	6	4	88	63	151
Bhabua	171,749	80	64	22	26	46	8	8	4	156	102	258
Mohanea	162,937	54	56	14	21	39	15	6	5	113	97	210
Total ..	1,937,133	...	...	...	...	...	...	...	...	...	...	3,774
Arrah town	40,965	38	62	21	30	12	4	15	11	86	107	193
Sasaram	22,718	35	40	25	18	17	9	15	7	92	74	166
Dumraon	18,384	20	9	4	6	10	3	4	1	38	19	57
Buxar	11,506	13	14	7	3	4	...	1	...	25	17	42
Jagadispur	12,475	5	6	4	4	3	2	5	4	17	16	33
Bhabhua	10,210	20	18	6	6	5	...	3	...	34	24	58
Total for urban areas	126,199	...	...	...	...	...	...	...	...	...	...	549
Grand Total ...	2,063,337	1,244	1,257	367	288	798	152	143	74	2,552	1,771	4,323

The first point in these figures that attracts attention is the high percentage of infirmities to the population in urban as compared with rural areas. A perusal of the figures cannot but suggest the inference that there is something about the *thana* and town of Sasaram

Note—The totals of columns 3 to 13 do not correspond with the figures in the Census Report, which are as follows:—

Column 3 ...	1,947	Column 6 ...	446	Column 9 ...	168	Column 12 ...	2,505
,, 4 ...	2,121	,, 7 ...	768	,, 10 ...	80	,, 13 ...	6,492
,, 5 ...	806	,, 8 ...	147	,, 11 ...	3,685		

that renders the inhabitants particularly liable to disease. The people are indeed miserably poor, and the town is a net-work of narrow, ill-ventilated, and worse drained *gullies*.

26. The following table illustrates the distribution of the same infirmities with relation to the two religions of Hinduism and Muhammadanism, and compares the results of this and the last census:—

		Blind.		Deaf and mute.		Leper.		Insane.	
1		2	3	4	5	6	7	8	9
		M.	F.	M.	F.	M.	F.	M.	F.
Hindus ...	1881	2,491	2,862	1,060	608	1,270	256	187	89
	1891	1,121	1,117	338	258	703	132	129	59
Muhammadans	1881	222	280	94	64	64	24	23	18
	1891	123	140	29	29	95	20	14	15
Total of all religions.	1881	2,713	3,142	1,154	672	1,334	280	210	107
	1891	1,244	1,257	367	288	798	152	143	74

NOTE.—The totals of columns 2 to 9 do not correspond with figures in the Census Report, which are as follows:—

Column 2 ...	1,947	Column 5 ...	446	Column 8 ...	168
,, 3 ...	2,121	,, 6 ...	768	,, 9 ...	89
,, 4 ...	806	,, 7 ...	147		

27. The large decrease in the number of the blind is a matter for congratulation. In the census report of 1881 Mr. Bourdillon stated that the statistics of the bl nd returned in 1881 were fairly accurate. It is not at all likely that those returned in the present census are otherwise, or that any totally blind persons have not been returned as such.

28. The great attention that has of late years been paid by medical men in India to diseases of the eye, as well as extended vaccination, must have had something to do with the decrease in blindness.

29. No definition of insanity was given for the purposes of the census.

30. Leprosy was defined and enumerators were told to notice only the corrosive and not the white variety. These instructions were doubtless understood. So many inspecting officers were appointed in this district to supervise the preliminary enumeration, that there must have been very few such entries in the enumerators' books which escaped criticism.

HEAD VI.—EDUCATION.

31. The figures given in the report of the census of 1881 show that the number of persons who can read and write and were under instruction were—

Males ...	under instruction	...	... 13,960
	can read and write	...	... 36,930
Females ...	under instruction	...	... 385
	can read and write	...	... 1,024

The figures for 1891 are—

Males ...	under instruction	...	... 9,402
	can read and write	...	... 64,072
Females ...	under instruction	...	... 187
	can read and write	...	... 1,728

32. The number of literate persons has nearly doubled during the last ten years, but apparently the number attending schools is smaller now than it was ten years ago. The census figures do not coincide with those supplied to me by the Deputy Inspector of Schools in this district; but his figures agree with those of the census in showing a decrease in the number of schools and pupils, and are as follow:—

	Total pupils.	Hindus.	Muhammadans.	Schools.
1880-81	... 17,629	14,933	2,635	1,388
1890-91	... 16,441	13,155	3,286	734

33. It is not possible for me in this report to discuss the different causes which may have brought about this result during the last ten years. But the policy of the Education

Department has been to abolish schools where no real work was done, and it may be granted that where there is education it is more thorough than it was ten years ago. The actual statistics of schools, as given by the Deputy Inspector of Schools, are contained in the following comparative table:—

Class of Schools.	1880-81.		1890-91.		Remarks.
	Schools.	Pupils.	Schools.	Pupils.	
1	2	3	4	5	6
Secondary schools. — High English ...	2	604	6	1,718	
Secondary schools. — Middle English ...	30	1,157	9	401	
Secondary schools. — „ vernacular ...	16	685	10	409	
Primary schools. — Upper primary ...	57	1,627	35	1,681	
Primary schools. — Lower „ ...	1,214	12,942	339	8,626	
Special school (indigenous) ...	...	...	2	163	
Female schools	...	...	8	187	
Advanced, teaching — Arabic or Persian ...	...	...	54	548	
Advanced, teaching — Sanskrit	...	...	72	661	
Elementary, teaching — With 10 pupils and upwards.	...	...	66	1,059	
Elementary, teaching — With less than 10 pupils	...	...	73	459	
Elementary, teaching — Ditto girls	...	...	1	6	
Teaching the Koran only	...	...	53	304	
Other schools not conforming to the Departmental standards.	...	...	6	159	
Other schools as given in the report of 1880-81.	69	614	...	...	
Grand Total ...	1,388	17,629	734	16,441	

34. Twenty-five middle English and vernacular schools were closed during the last ten years, as the number of pupils fell off. Many upper primary schools were reduced to a lower primary status, and again the number of lower primary schools has been reduced owing to the closure of bogus *patshalas*.

35. The following table gives the number of persons literate, illiterate, and under instruction in the different *thanas* and towns, as well as those acquainted with English:—

No.	Thana.	Males.				Females.				Both Sexes.			Total population.	Number of persons who can read and write English.
		Learning.	Literate	Illiterate.	Total.	Learning.	Literate.	Illiterate.	Total.	Learning.	Literate.	Illiterate.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Arrah	1,508	17,078	120,020	130,506	4	103	163,534	163,701	1,512	17,241	284,454	303,207	214
2	Do., M. P.	1,721	5,251	16,454	23,426	30	346	23,103	23,479	1,701	5,597	39,557	46,905	680
3	Belauti	539	5,866	82,247	88,652	1	120	97,598	97,728	540	5,995	179,845	186,380	109
4	Jagadispur	156	813	4,977	5,946	...	48	6,481	6,529	156	861	11,458	12,475	45
5	Piaro	530	6,031	89,419	95,980	3	156	101,824	101,983	533	6,187	191,243	197,963	53
6	Buxar	283	5,514	66,776	72,573	5	110	78,244	78,359	288	5,624	145,020	150,932	77
7	Do., M. P.	395	1,039	6,229	8,163	9	120	7,214	7,343	404	1,159	13,443	15,506	168
8	Dumraon	697	6,852	111,858	119,407	7	215	133,698	133,920	704	7,067	245,556	253,327	202
9	Ditto. M P. ...	406	1,556	6,743	8,699	28	105	9,582	9,685	428	1,661	16,295	18,384	91
10	Sasaram	507	2,917	65,158	68,582	2	38	72,739	72,779	509	2,955	137,897	141,361	34
11	Ditto, M. P. ...	636	1,511	7,632	9,760	9	49	12,886	12,944	635	1,560	20,518	22,713	105
12	Dhangain	567	5,066	82,439	88,072	6	109	93,559	93,674	573	5,775	175,998	182,346	105
13	Kharghar	184	2,014	48,473	50,671	1	29	52,854	52,884	185	2,043	101,327	103,555	26
14	Dehri	390	2,473	38,221	41,084	5	57	42,235	42,297	395	2,530	80,456	83,381	83
15	Bhabhua	184	2,823	81,519	84,526	...	138	87,083	87,221	186	2,961	168,902	171,749	29
16	Do., M. P. ...	83	607	4,440	5,130	1	16	5,069	5,086	84	623	9,509	10,216	56
17	Mohanea	378	2,513	77,120	80,011	1	56	82,869	82,926	379	2,569	159,989	162,937	18
	Total ...	9,150	71,024	910,625	990,799	112	1,884	1,070,543	1,072,538	9,262	72,908	1,981,167	2,063,337	2,101

Note.—The table of columns 3, 4, 5, 7, 8, 9, 11, 12, 13, and 15 do not correspond with the figures in the Census Report, which are as follow:—

Column 3 ...	9,402	Column 5 ...	917,395	Column 8 ...	1,728	Column 11 ..	9,589	Column 13 ...	1,987,948
„ 4 ...	64,972	„ 7 ...	187	„ 9 ...	1,070,623	„ 12 ...	65,900	„ 15 ...	2,104

Head VII.—Languages.

36. An examination of the returns showing the languages spoken by the people discloses no change of importance. The number of persons speaking Hindi and Urdu was 2,060,485, 1,724 have been returned as speaking Bengali, 355 as speaking English. Other Indian languages, such as Panjabi and Mahratti, are represented by less than 100 persons.

37. One hundred and thirty-nine persons have been returned as speaking Dhangari. This does not indicate any real change. The same persons were doubtless returned as Hindi-speaking in 1881. The same explanation may be given for the appearance in the returns of the last census of one person speaking the Mundari and twelve the Sonthali dialect; although of course it is possible that these persons may have entered the district since 1881. The 139 Dhangari-speaking people appear in the Sasaram and Bhabhua *thanas*, which include the Kaimur hills. The Sonthals were found in the plains in Buxar *thana*.

38. The number 1,724 returned for Bengalis is small, but is probably correct: 1,320 of these reside in the towns of Arrah, Sasaram, and Buxar. Wherever they go they form a distinct clique, and though they do not avoid the society of Biharis, still no native ever mistakes a Bengali for a Bihari.

Head VIII.—Castes.

39. The following statement shows the predominating castes in the district, arranged according to their numerical importance:—

Name of Caste.	Male.	Female.	Total.	Remarks.
1	2	3	4	5
1. Rajput	138,724	142,239	280,963	
2. Ahir or Goala ...	131,205	141,832	273,037	
3. Brahman	98,928	111,485	210,413	
4. Koiris	71,597	75,499	147,096	
5. Chamars	47,375	57,963	105,311	
6. Babhan	52,304	38,093	90,397	
7. Kahars	29,064	32,025	61,089	
8. Kurmis	28,778	30,261	59,039	
9. Kayasths	24,260	27,037	51,297	
10. Telis	21,095	26,349	47,444	

40. It will be seen that Rajputs head the list, and that next in order are Ahirs or Goalas. The Rajputs and Brahmans furnish the larger portion of the recruits to the native army from this district. They are mostly *zamindars* or holders of perpetual tenures. Ahirs, Koiris, and Kurmis are the cultivating classes. The Brahman has a home in every hamlet as a family priest, or is in secular employ as teacher. In a Hindu community he exercises great influence. He presides over worship and social ceremonies, and derives his means of livelihood from what is called "Jajmanka." The other predominating castes are all connected with the village system and play their parts in its little world.

41. Kayasths in the district occupy the 9th position They have a practical monopoly as regards education, and thus secure the bulk of appointments in the service of Government.

Head IX.—Occupation.

42. The subjoined statement shows the distribution of population according to occupation—

Classes of occupation.	Subdivisions of each class of occupation.	Total population.	Male population.	Female population.	Remarks showing caste.
1	2	3	4	5	6
A—Agricultural.	1 *Zamindars*	32,707	16,392	16,315	
	2 Tenure-holders	19,023	6,721	12,302	
	3 Occupancy or non-occupancy raiyats ...	1,020,152	489,727	530,425	
	4 Field labourers	21,827	9,934	11,893	
	Total of Class A ...	1,093,709	522,774	570,935	
Priestly ...	1 Priests	44,280	20,753	23,527	
	2 Religious mendicants	145	47	98	
B—Professional literate.	1 Law	1,289	646	643	
	2 Medicine	1,605	738	867	
	3 Painters, &c.	138	76	62	
	4 Brokers	1	1	...	
	Total of Class B ...	47,458	22,261	25,197	

Classes of occupation.	Subdivisions of each class of occupation.	Total population.	Male population.	Female population.	Remarks showing caste.
1	2	3	4	5	6
C—Commerce.	1 Bankers	...	...	...	
	2 Money-lenders	3,268	1,693	1,575	
	3 Money-changers and testers ...	692	317	375	
	4 General merchants	6,235	2,791	3,444	
	5 Shopkeepers	19,848	9,752	10,096	
	6 Contractors and farmers of liquor shops, emigrants, &c.	617	367	250	
	7 Cart, carriage, tramway owners and drivers, palki-bearers, &c.	10,846	5,953	4,893	
	8 Carriers of pack animals	6,405	3,337	3,068	
	9 Owners of vessels and boats, &c. ...	3,732	2,058	1,674	
	10 Storage and weighing	437	199	238	
	Total of Class C ...	52,080	26,467	25,613	
D—Artisans	1 Fabrics and dress stuffs	70,631	33,889	36,742	
	2 Food and drink	53,981	25,500	28,481	
	3 Animal substance	35,492	15,696	19,796	
	4 Vegetable substance	47,119	23,559	23,560	
	5 Mineral substance	39,034	19,392	19,642	
	6 Lighting	29,463	13,449	16,014	
	7 Fuel and forage	2,390	866	1,524	
	8 Buildings, carts, carriages, boats, &c. ...	4,826	2,548	2,278	
	9 Glass and pottery	21,613	10,326	11,287	
	10 Wood, canes, bones, and bamboos ...	29,617	14,144	15,473	
	11 Gums, wax, drugs, and dyes ...	4,444	2,152	2,292	
	12 Leather, horns, and bones ...	28,490	13,932	14,558	
	13 Supplementary requirement, such as stationery, timepieces, toys, musical instruments, necklaces, beads, furniture, harness, tools, machinery, arms and ammunition.	18,468	8,765	9,703	
	Total of Class D ...	395,568	184,218	211,350	
E—Pastoral groups.	1 Stock breeding and dealing ...	10,337	5,589	4,748	
	Total of Class E ...	10,337	5,589	4,748	
F—Hunting and fishing groups.	1 Hunting groups	613	305	308	
	2 Fishing groups	3,689	1,879	1,810	
	Total of Class F ...	4,302	2,184	2,118	
G—Serving groups.	1 Service under Government ...	10,283	5,779	4,504	
	2 Service under local bodies ...	32	16	16	
	3 Railway service	265	184	81	
	4 Village service	23,962	12,719	11,243	
	5 Service under landlords	23,713	11,850	11,863	
	6 Service under merchants, shopkeepers, &c.	10	8	2	
	7 Domestic and personal service ...	101,956	49,495	52,461	
	8 Daily labour	283,538	134,481	149,057	
	Total of Class G ...	443,759	214,532	229,227	
Groups ...	1 Actors and mimics	1,243	593	650	
	2 Astrologers	...	...	...	
	3 Dancers and singers	2,649	1,184	1,465	
	4 Devotees	...	...	...	
	5 Geneologist and bards	...	...	...	
	6 Jugglers, snake-charmers, and animal exhibitors.	25	12	13	
H.—Unproductive.	7 Musicians and ballad reciters ...	...	...	...	
	8 Tumblers and acrobats	157	83	74	
	9 Disreputable means of livelihood ...	695	57	638	
	10 Charity and alms	19,542	9,428	10,114	
	11 House-rents and share, &c. ...	422	170	252	
	12 Pensioners	221	88	133	
	13 Prisoners	1,170	1,159	11	
	Total Class H. ...	26,124	12,774	13,350	
	GRAND TOTAL ...	2,063,337	990,799	1,072,538	

43. According to this table the agricultural group forms the predominating one, and its distinguishing feature, that the bulk of the population is composed of occupancy or non-occupancy tenants. The castes from which this group is chiefly recruited are Rajputs, Ahirs, and Koiris. Females of the last two castes assist in the cultivation, performing weeding and other light field-work. Next in order stand those who live by service, the chief heading under which is that of daily labourer. This is also recruited from Ahirs, Koiris, and Kurmis.

44. The artisan class comes third in order. In this class the majority are sellers of food, drink, and vegetable substances.

45. Commerce stands fourth, the largest section being that of shop-keepers and cart drivers: money-lenders are a small element, only one-fourteenth of the whole population.

46. On the whole, Shahabad is a purely agricultural district, for there are few who do not more or less depend on land for a livelihood.

Head X.—Administrative.

47. *Points in which the general instructions were departed from, with the reasons for doing so.*—The general instructions issued by the Census Superintendent were not departed from, though they were exceeded in one respect, viz., this, that the preliminary census was first taken on rough *chittas* or schedule forms prepared by hand. This was very necessary, as otherwise the printed schedules would have been a mass of illegible corrections.

48. *Definition of a village.*—The definition of a village, as defined in the Census Superintendent's circular No. 10 of 30th July 1890, was not followed at first, the houses in *tolas* being separately serially numbered. This mistake was, however, afterwards corrected, and the procedure ordered by the Census Superintendent was eventually properly carried out.

49. *Definition of a house.*—The common interpretation of house, the *bari*, was at first followed. This, however, was subsequently corrected, though only after a great deal of trouble. Eventually, however, things were set right, and the census was held on the basis desired by the Census Superintendent, viz., that of commensal families. I was not inclined to agree with the views of the Census Superintendent on this subject at first, but as the work went on I became a convert, and I now think that this is the only proper basis for a really correct result.

50. *Size of the charge or sub-charge.*—Originally each police *thana* in the district was made a separate charge, and each police outpost a sub-charge. After joining the district, however, in November I found that much confusion and delay resulted from working the outposts through the *thanas*. I also found the same to be the case if the subdivisions were worked independently by the Subdivisional Officers. I therefore concentrated the actual direction of the whole work as much as possible in my own hands, and issued all my orders to outposts and *thanas* direct, sending copies of the orders to the Subdivisional Officers for them to assist in seeing that they were properly carried out. Practically, therefore, the outposts became separate charges, the charges of the *thana* officers being reduced to the limits of the *thana khas* and all directions being issued direct from one centre. In this way uniformity in procedure was secured, and all orders reached the objective points with the least possible delay. I may also add that in order to assist the Subdivisional Officers in seeing that all orders were properly attended to, I appointed the Deputy Inspector and Sub-Inspector of Schools, the Excise Inspector and Sub-Inspector, two of the Sub-Deputy Collectors and a Circle officer on the irrigation staff, and the district *kanungo* as Census Inspectors. The district was mapped out between these officers, and I found them all of the greatest possible help in scrutinizing the work of supervisors and enumerators. I also specially deputed my Excise Deputy Collector, a very competent officer, as a roving Lieutenant, deputing him to different parts of the district as circumstances appeared from time to time to require. The whole of this staff, including the Joint-Magistrate as Subdivisional Officer in charge of the subdivision, and the three other Subdivisional Officers entered into the work with much energy, sparing no pains to bring it to a successful issue.

I should add that the Jagadispur estate was treated as a separate charge, and that each of the six municipalities in the district was also made a charge under the Chairman as Charge Superintendent.

51. *Size of the circle and block.*—The area of the district being 4,365 square miles and the total number of circles 709, and of blocks 8,580, it follows that the average area of each circle was 6·15 and of each block ·509. The average number of houses in each circle and block is shown in Statement I appended.

52. *Cost of numbering of houses.*—The numbering of houses was done by the enumerators and supervisors under the supervision of the police, *geru* being used for the purpose: no expense was incurred.

53. *Permanent numbering of houses.*—I consider the permanent numbering of houses quite impracticable.

54. *Agency.*—The great bulk of the enumerators were *patwaris* and their *matsadies*. Where the supply failed, we had to fall back upon shopkeepers, *raiyats*, and others who could read and write; but much difficulty was felt in some parts of the district in this matter, and enumerators had in some places to be imported in the shape of *umedwars*, who took the work in hopes of being afterwards appointed to the paid Census establishment.

Classes from whom supervisors and enumerators were derived.—Supervisors and enumerators were recruited from all classes—*zamindars*, school-masters, *tahsildars*, and subordinate

Government officers; the Canal Department contributing largely to the latter class. For the enumeration of travellers by road and the boat population on the rivers, the police and *amlas* from my own and the Subdivisional Offices were employed. The boat population on the canals was censused by the Public Works Department officers.

55. *Whether their duties were willingly undertaken.*—With very few exceptions, the duties of the supervisors were willingly undertaken, appointment to the post being looked upon as a sort of distinction. The office of enumerator, on the other hand, was by no means eagerly sought after, except where *umedwars* came forward as aspirants for future favours. The village accountants, as a rule, did not grumble, but did their work as a matter of course, knowing that there was no help for it. But where enumerators had to be found beyond the ranks of *patwaris* and *umedwars*, persons were very backward in coming forward, and considerable pressure had to be used.

56. *Prosecutions, if any.*—Twenty-five fines were imposed by myself, 27 by the Joint-Magistrate, 43 by the Subdivisional Officer of Buxar, and 12 by the Subdivisional Officer of Bhabhua—in all 107. One of these was the case of a Bengali Babu, a railway clerk, who refused to answer legal questions put by the enumerator, and some half a dozen were punished for rubbing out house numbers: all the rest, about 100 in number, were cases of neglect of duty by supervisors and incorrect work by enumerators. In no case was any fine inflicted where it was not thoroughly well deserved. The effect was most salutary, and I invariably found that the example was never thrown away. The only Subdivisional Officer who tried the effect of warning without imposing fines was the Deputy Magistrate of Sasaram, with the consequence that the preliminary census there was anything but correct, and I was obliged to take special measures to counteract this mistaken leniency.

57. *Whether their duties involved any pecuniary expenditure, and how much?*—No charges were incurred on account of supervisors or enumerators, except in a few cases where travelling allowance was given to *amlas* on the regular staff, who acted as road or boat enumerators on the night of the census and next day.

58. *Attitude of the people.*—The attitude of the people left nothing to be desired. They entirely acquiesced in all our proceedings. I should mention, however, that there was considerable and widespread apprehension at one time that the census was a preliminary to the imposition of an additional *chaukidari* tax. This, I think, arose from the house numbering being made by *bandis* or families, the idea being that the object was to increase the number of houses by this means in order to afford grounds for increasing the number of *chaukidars*. There was also a rumour that Government wished to ascertain the number of able-bodied men for employment as coolies and soldiers in view of a possible invasion by Russia, and for a short time, the Subdivisional Officer of Buxar reports, the Bhojpuri Rajputs in his subdivision became much elated at the prospect, and were proportionally disappointed when they found that their hopes of a fight were without foundation.

59 *Results.*—I have no doubt whatever about the correctness of the results. The enumerators' work was checked extensively by the Special Inspectors mentioned above and the Subdivisional Officers, and incorrect work was at once punished with fine, with the result that almost absolute correctness was obtained before the final round. Up to the last moment I continued to receive daily reports from the Inspecting Officers confirmatory of this fact.

There is an increase varying from 1 to 8 per cent. in every *thana* except Kharghar, where the decrease is only about 1 per cent. The increase, as might have been expected, is more marked in Bhabhua, the backward part of the district, than to the north where the population is more stationary. The slight decrease in Kharghar has not been explained by the Subdivisional Officer, and I am not aware of any special cause for this, but will make further inquiries and report the result.

60. The two statements called for by the Census Superintendent in his circular No. 47, dated the 3rd March 1891, are appended below—

I.—District Shahabad. Number of Houses 360,178. *Total population* 2,063,337.

	Number of charges and sub-charges.	Number of circles.	Number of blocks.	Average Number of Houses.			Number of Charge Superintendents derived from—				Number of Supervisors.		Number of Enumerators.					Remarks.
				In charge or sub-charge.	In circle.	In blocks.	District staff.	Police Department.	Education Department.	Other departments stating which.	Paid.	Unpaid.	Hindu.	Musalman.	Other.	Paid.	Unpaid.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
In towns ...	6	64	530	4,187	392	43	...	...		6	...	64	460	130	..	...	590	Chairman of Municipalities.
,, rural areas	57	645	7,990	5,412	539	43	...	33		1*		645	7,673	317	...	...	7,990	* Manager of Jagdispur estate (private zamindari).

II.—District Shahabad. *Total Land population* 2,062,408. *Total Boat population* 929.

Number of Enumeration Books issued of—				Total schedules.	Number of Red Boat Books issued of—		Red boat tickets.	Yellow travellers' tickets.	Number of loose Schedules issued.		Remarks.
60 schedules.	30 schedules.	20 schedules.	10 schedules.		24 schedules.	12 schedules.			For Europeans.	White vernacular.	Please state, if possible, how many books, loose schedules, and tickets were unissued, or if issued, were unused.
1	2	3	4	5	6	7	8	9	10	11	12
4,904	2,812	4,028	3,449	514,790	6	62	936	2,727	63	7	

61. *Abstraction and Tabulation.**—The first remark I have to make is that I think less pressure should be put on district officers to complete these operations rapidly. The policy of applying a large number of hands to the work in order to complete it quickly militates against accuracy. It would be better to extend the time and employ rather fewer hands. The district officer would naturally wish to conclude operations as quickly as possible and would employ as many competent persons as he could find. One man working for a month is likely to do more work and more accurate work than two who work for a fortnight.

* *Vide* letter No. 2793G., dated 21st January 1892, from J. H. Bernard, Esq., Covenanted Deputy Collector in charge, to the address of the Superintendent of Census.

62. As a matter of fact towards the end of the operations when it was necessary to engage a large number of tabulators we found it difficult to get the men. A certain number had to be dismissed from the office for careless work and some had lost a good part of their emoluments through fines. However well deserved such punishments are, outsiders who contemplate applying for employment look more at the actual pay drawn than any thing else The employment of fewer men would therefore, I think, favour accuracy and be less expensive.

63. I believe many of the mistakes in abstraction could be traced to the careless way in which some of the enumerators' books were filled up. In the course of re-abstraction it was found that the columns of age, birth, district, and subcaste were sometimes so illegibly written that different abstractors in different rooms might easily have read them differently. The Hindi words meaning "married" and "widow" are quite distinct, yet enumerators in some cases managed to write them so badly that one could not be sure which was meant.

64. The only remedy for this that I can suggest is to employ a select number of hands (educated young men who have been enumerators and supervisors themselves would do well) to go through all the enumerators' books and under a responsible officer's orders fill up gaps and rewrite illegible words. Some special instructions might be given for their guidance, but generally a man with his wits about him, and whose special aim it is to decipher bad writing or to detect mistakes, is much more likely to do so satisfactorily than the man who has to abstract a certain number of pages a day and jots down at first sight what he takes the enumerator to have meant.

65. The proposal made in paragraph 3 of the Census Superintendent's Circular No. 98, dated 6th January 1892, has of course the merit that it would provide for the more difficult abstraction sheets being filled up by the best men; but at the same time I think there is an advantage in having the more difficult sheets I, XI, II and X filled up first as they are the basis of the operations. There are great facilities for comparison between them and for prevention of error.

66. Rupees 18 is ample pay for an abstractor, and I agree in the opinion of the Census Superintendent that a third of the pay might be withheld till the work was tested, no margin of error being recognised.

67. During the abstraction operations it sometimes became necessary to withhold more than one-third of some men's pay; this was felt to be a hardship by those who had come in from the *mufassal* for this special work and were hiring lodgings in the town. By raising pay in the way proposed there will be more room for withholding pay without causing hardship.

L. A.—Reg. No. 2968J—90—22-10-95.

DISTRICT CENSUS REPORT.

Endorsement by—The Commissioner, Patna Division, dated 17th March 1892.

THE following report is submitted in original to the Government of Bengal, Financial Department, for information, with reference to Circular No. 6T.—F., dated 3rd October 1891:—

No. 671, dated Chapra, the 15th March 1892.

From—J. A. BOURDILLON, Esq., Magistrate of Saran,

To—The Commissioner of the Patna Division.

IN accordance with the orders conveyed in Government Census Circular No. 6T.—F., dated the 3rd October last, I have now the honour to submit the following report on the statistics of the Saran district, as shown by the late census of 1891, as far as they can be ascertained from the compilation statements supplied to me by the Superintendent of Census, Bengal.

2. The draft heads suggested by Government are quoted in the margin, and I will treat of these in their order, though it would in my opinion have been more convenient had the report commenced with the tenth head, instead of ending with it.

I.—Early History, etc.
II.—Movement of the population
III.—Varying density of the population
IV.—Religion.
V.—Infirmities.
VI.—Education.
VII.—Language.
VIII.—Caste, race, &c.
IX.—Occupations.
X.—Administrative.

3. In Appendix A are given the authorities and statements which have been referred to in connection with each of these heads.

4. But before commencing the detailed examination of the figures, two important observations have to be made. They are these—

In the first place, from the language used in the circular quoted in my first paragraph, it would seem that Government expects the figures of 1891 to be compared not only with those for 1881 but for 1872 also. It cannot be stated too soon or too clearly, that in respect of some subjects this is altogether impossible, and in other cases possible only to a limited extent.

5. To commence with, the 1872 report contains no materials for comparison in respect of heads VI (Education), VII (Language), and VIII (Race). The effort to deduce race from birthplace and language was a new departure in 1881, and had nothing in common with the very rough tabulation of castes and races in 1872; and in 1891, the effort to make anything out of the combination has been wisely abandoned.

6. In the next place, in all the remaining heads anything like a minute examination of the figures *thana* by *thana*, or even by subdivisions, has been rendered impossible by the frequent changes of *thana* boundaries which have taken place since 1872. Between that year and 1881, the boundaries of 5 *thanas* out of 10 were altered, and between 1881 and 1891 there was an alteration in every *thana* but one. Changes of this kind caused me such infinite trouble when I was making the preliminary arrangements for the census of 1881 that, with the approval of Government, I arranged that in future all changes of area (and necessarily of population) should be communicated to the census office, in order that the existing census figures might be at once corrected, and thus a body of reliable statistics be available for comparison at the census of 1891. But it is obvious that on the score of economy it was impossible that the whole of the village tables of a district showing in *thana* detail the figures of 1881 should be altered whenever a few villages were transferred from one *thana* to another, and accordingly after full consideration it was decided that only certain tables, numbered I, II, III, and XX, should be kept up to date, since it was they which would supply the necessary information for the general form in which the main points of the two censuses would be compared.

7. The result is that in none of the other tables prepared in 1881 will the *thana* figures now tally with those in the corrected table, and in consequence no comparison is possible between actual figures in a *thana* in 1881 and 1891. Of these tables, one shows general district figures of area, population, and sex, and is represented at the present census by compilation sheet I. No. II is a form

showing increase and decrease *thana* by *thana*. No. III is a sheet giving details of religion and sex, and corresponds with compilation sheet No. VI, while No. XX gives particulars of the population in large towns and villages. No compilation sheets corresponding to tables III and XX have been supplied so far. All that can be done is to compare the percentages and proportion between different *thanas* at each census.

REPORT ON THE CENSUS OF THE DISTRICT OF SARAN, 1891.

Head I.—Early History, &c.

I have nothing to add to this beyond what may be found in Hunter's Statistical Account of Bengal for Saran, Volume XI, page 226, *et seq.* The early history of the country has now little influence on its social or statistical condition.

Heads II and III.—Movement and Varying Density of the Population.

References.

1872	...	...	Tables IA and VII.
1881	...	...	Tables I, II, IX, XI, XVIII, XXII, and XXIII.
1891	...	...	Compilation sheets I, II, III, IX, and X.

2. I propose to consider these two heads together, as they are really intimately connected, and it would be difficult to consider them separately without traversing the same ground twice over.

3. As regards *emigration* and *immigration*, I showed long ago in my Census Report of 1881 (Volume I, page 159) that Saran is one of the greatest emigrating districts in Bengal, and in a report which was published by Government in the *Calcutta Gazette* of 10th December 1890, page 2497 (Supplement) I carried the investigation still further, and showed by the help of statistics of money-orders and railway passenger traffic, how very large the numbers are that emigrate every cold weather from this district in search of employment. To that report I would again invite attention, since my subsequent investigations have only confirmed me in the conclusions I then set forth. I have been looking forward with interest to the present as an opportunity for marshalling these facts again. But I regret to say that the figures now supplied by the Census Superintendent are quite useless for this purpose. It is obvious that in order to ascertain how many persons emigrate from Saran and where they go, it is necessary to know the number of Saran-born people found elsewhere, and the localities in which they are found. This information cannot be obtained from the birthplace tables of *this* district, but must be collected from the birthplace tables of *all other* districts. I am therefore unable to add anything to what I have already said elsewhere on the subject, and since it is certain that every District Officer will be in the same position, Government will have to wait for details of emigration until the Superintendent's Census Report is written, or until the necessary figures can be compiled in this office. But a good deal can be deduced from such figures, as we have enough to show how great a number of Saran men go abroad, and how increasingly important the matter grows year by year.

4. One question of great importance, which has a strong bearing on the density of the different *thanas* in the district and the variations between their population at different periods, is the *relative proportion of the sexes*, and this, again, entirely depends on emigration. I append a statement which shows for each *thana* the number of females to 100 males, and its significance can hardly be overrated.

Statement showing the number of females to every 100 males in each thana.

Chapra	...	...	...	120·66
Manjhi	...	...	...	127·53
Parsa	...	...	...	126·34
Mashrak	...	...	...	124·51
Sonpur	...	...	...	133·12
Total Sadar subdivision			...	124·84
Siwan	...	...	...	114·27
Darauli	...	...	...	111·19
Basantpur	...	...	...	122·01
Total Siwan subdivision			...	116·21
Gopalganj	...	...	...	112·92
Mirganj	...	...	...	106·18
Total Gopalganj subdivision			...	109·05
Total Saran district			...	117·6

5. It will be seen that in Sonpur the proportion of women is far the greatest. This is the great emigrating *thana* and also the *thana* most largely inhabited by the class who most enlist as soldiers, and therefore, while the whole of its population has for special reasons fallen off considerably, its female population has decreased by 3·43 per cent., while the decrease in the males has been 9·42 per cent.

6. Next come the *thanas* of Manjhi, where the women are 127·53 to 100 men; Parsa, where they are 126·34; Mashrak, where they are 124·51, and the adjoining *thana* of Basantpur, where they are 122·01. All these *thanas* have long been known to send out emigrants in large numbers, but the position of Manjhi is exceptional and, I think, temporary, since it is an observed fact that after the floods of 1890, of which this *thana* felt the full brunt, the emigrants were unusually numerous.

7. The falling off in density in Mashrak, Parsa, and Sonpur all attest the same fact, and show again how very important is this great question of emigration from Saran, the numerical value of which can be guessed at in the following manner.

8. In submitting my preliminary report, I hazarded the suggestion that the number of absentees from the district was 100,000, since it is in the cold weather that this exodus takes place. The figures given in the statement help us to ascertain how great that emigration is, and show that my estimate was much below the mark.

9. In 1881 the proportion of females to every 100 males in the Patna Division, excluding Saran, was 103: in Saran it was 110. To make up the difference and bring the Saran ratios on a par with those prevailing through the rest of the Division, 78,392 have to be added to the males of the district, or, in other words, those figures may be taken to represent the absentees.

10. I have no figures available to show what the relative proportions of males and females were in 1891 in the other districts of the Patna Division, but assuming it to have been as before, viz., 103 women to 100 men, there would be in Saran a deficiency on account of absentee males of 160,873 souls, for as is shown in the statement in paragraph 4, the ratio of women to every 100 men was in Saran in 1891 as high as 117·6.

11. As to *immigration*, the tables do supply some information. Unfortunately immigration into Saran is so small (*vide* page 156 of Volume I of the Bengal Census Report, 1881) that the subject is not of much importance, but it is remarkable that small as it was in 1881, it is still smaller in 1891. I commence by eliminating females. As was pointed out in 1881 and has again been stated in Mr. Risley's letter, female immigration and change of residence is merely an accident of marriage. As regards the men the figures are as follows:—

Where born.	Male immigrants.	
	1881.	1891.
1	2	3
In Saran	1,056,438	1,126,323
Other districts of the Patna Division.	9,290	2,842
Other districts of Bengal ...	1,914	109
Other parts of India	15,793	4,590
Elsewhere	130	62
Total ...	1,083,565	1,133,926

12. These figures repay examination, for they show clearly that Saran is almost entirely inhabited by its own folk, and it would seem that the pressure on the soil which drives such vast numbers of Saran men abroad leaves no room for others to enter. In 1881 the proportion of foreign-born men found in Saran was only 2·5 *per cent.*: in 1891 it was only 6·6 *per mille.* It will be found that there is a great decrease in all but one of the groups into which the form has been divided The phenomenon is remarkable, and it will be interesting to learn whether it is observed in other districts of Bihar.

13. The *variation in the population of each thana* between the years 1881 and 1891 is very clearly set forth in compilation sheet II, which, however, takes no note of the changes between 1872 and 1881.

14. Turning first to the variations between 1881 and 1891, it is to be observed that there has been an increase in the gross population of every *thana* except two, viz., Mashrak

and Sonpur, as the figures in compilation sheet II will show. The percentages of increase and decrease are set forth in the statement below:—

Statement showing percentages of variation in each thana at each census.

Locality.	1881.			1891.		
	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.
1	2	3	4	5	6	7
Chapra	+ 8·03	+ 5·89	+ 9·96	+ 8 57	+ 5·90	+ 10·89
Manjhi	+ 10·03	+ 5·83	+ 13·91	+ 4·38	— ·35	+ 8·43
Parsa	+ 9·42	+ 8·63	+ 10·11	+ 2·04	— 2·48	+ 3·03
Mashrak	+ 4·14	+ 3·63	+ 4·60	— 3·77	— 9·01	+ ·90
Sonpur	+ 8·11	+ 6·08	+ 9·79	— 6·09	— 9·42	— 3·43
Total Sadar subdivision ...	+ 7·77	+ 6·03	+ 9·31	+ 2·82	— 1·02	+ 6·12
Siwan	+ 11·77	+ 9·52	+ 13·92	+ 10·52	+ 7·50	+ 13·30
Darauli	+ 10·30	+ 7·93	+ 12·62	+ 6·24	+ 3·90	+ 8·43
Basantpur	+ 7·29	+ 6·29	+ 8 21	+ 14·00	+ 7·85	+ 19·59
Total Siwan subdivision ...	+ 10·03	+ 8·12	+ 11·86	+ 10·28	+ 6·54	+ 13·72
Gopalganj	+ 19·25	+ 18·67	+ 19·03	+ 6·31	+ ·66	+ 10·43
Mirganj	+ 14·05	+ 10·92	+ 17·25	+ 16·98	+ 15·57	+ 18·33
Total Gopalganj subdivision	+ 16·48	+ 14·49	+ 18·46	+ 10·16	+ 8·72	+ 14·72
Total Saran district ...	+ 10·49	+ 8·71	+ 12·14	+ 7·34	+ 3·88	+ 10·56

15. But the figures deserve a closer scrutiny, and this will show that whereas in every *thana* save Sonpur there has been an advance in the number of women, the number of men has increased in six only and absolutely decreased in the remaining four, viz.—

Manjhi ...	...	...	...	·35 per cent.
Parsa ...	...	...	...	2·48 „
Mashrak ...	...	...	...	9 01 „
Sonpur ...	...	...	...	9·42 „

These figures are full of the greatest significance. I have no doubt whatever that the explanation is this—

16. As I have already stated above, Mashrak *thana* supplies a large proportion of the emigrants who go east in the beginning of the cold weather and are therefore absent at the time when the census is usually taken: these are almost all males, and they leave their women-folk behind, hence the great decrease in males which is accompanied not by a decrease but a small increase in females.

17. In Sonpur the decline in the population is shared by both sexes and is without doubt due first to emigration as stated above for Masrak; secondly, to desertions of their homesteads by many families in consequence of the floods caused by the railway embankment near Banwarchak; and thirdly, to the erosive action of the Ganges, by which several villages have entirely disappeared and their inhabitants gone elsewhere.

18. Parsa, again, and Manjhi are *thanas* from which a good deal of emigration goes on. From Parsa it is an old habit, and it has become the vogue in Manjhi since the floods of 1890.

19. The gross advance has been greatest in Mirganj (16·98), and next in Basantpur (14), and Siwan (10·5). The advance in Mirganj is partly fictitious. This is a large, difficult, and distant *thana*, and there is little doubt that neither in 1872 nor again in 1881 was it perfectly enumerated. But a great deal of this advance is real, for this *thana* is almost the only part of the district where during the last 20 years there has been much opportunity for fresh land to be taken up, and it is common knowledge that during that time a good deal of jungle has been cleared and a good deal of waste land reclaimed.

20. It will be noticed too that this *thana* stands first not only in respect of the advance of both sexes, but also of each of the sexes with the exception of Basantpur, where the women

have increased nearly 20 per cent. The increase in the Chapra and Siwan *thanas* is due to the development of the towns of those names.

21. With regard to the increase or decrease between 1872 and 1881, there is not much to be said. The same causes which have been stated above have been constant throughout the two decades, and it will be sufficient to state below the gross percentage of increase in the total of both sexes during the 19 years which have elapsed since Mr. Beverley's census.

Chapra	+ 60·71	
Manjhi	+ 14·82	
Parsa	+ 8·08	
Mashrak	— 31·24	
Sonpur	+ 1·60	
Sadar subdivision	+	12·82
Siwan	+ 18·49	
Darauli	+ 7·03	
Basantpur	+ 21·92	
Siwan subdivision	+	17·55
Gopalganj	+ 25·95	
Mirganj	+ 44·06	
Gopalganj subdivision	+	35·61
Total Saran district ...	+	19·55

22. With regard to *density of population* the two points to be noticed are the difference in density of different *thanas* at the same census and the variations in the density of each *thana* at the time of the three census takings. To illustrate the latter point, the following statement has been drawn up which will repay examination.

Statement showing the density of the population in each thana at each census.

Thana.	Number of persons per square mile.		
	1872.	1881.	1891.
1	2	3	4
Chapra	767	848	1,144
Manjhi	901	1,047	1,100
Parsa	839	889	878
Mashrak	984	1,240	819
Sonpur	925	1,134	1,037
Total Sadar subdivision ...	872	988	1,001
Siwan	830	928	1,013
Darauli	718	834	893
Basantpur	801	860	977
Total Siwan subdivision ...	786	879	966
Gopalganj	605	727	768
Mirganj	620	689	827
Total Gopalganj subdivision	611	707	800
District Total ...	778	870	930

23. Only three *thanas*, viz., Parsa, Masrak, and Sonpur, are now less thickly populated than they were in 1881, and only one (Mashrak) has now fewer inhabitants to the square mile than it had in 1872. The reasons have already been given in paragraphs 6, 7, 16, and 17.

24. Comparing next each *thana* with its neighbour, it will be noticed that four, viz., Manjhi (1,100), Chapra (1,144), Siwan (1,013), and Sonpur (1,037), stand out prominently. Chapra *thana* contains two large towns and the Siwan *thana* one, and if the urban population is excluded, the density of each is as follows:—

Chapra	...	...	900
Siwan	...	...	971·34

That is to say the density of the rural population ranges from 1,100 in Manjhi to 768 in Gopalganj. The latter *thana* contains a great deal of *deara* land, and an unusual proportion of large *chars* or rice swamps.

25. Beyond these general remarks, it is difficult to go. Each *thana* contains land of every kind, and this is one reason why Saran is so secure against famine. In no *thanas* are there any special industries or causes for the agglomeration of the population. Indigo is cultivated chiefly in the *thanas* of Mashrak, Parsa, Gopalganj, Basantpur, and Siwan, or the north-eastern part of the district, but it is worked by the rural population found locally resident. Opium, the other great Saran industry, is similarly produced by the sons of the soil in their own homes, and the district has no mines, mills, or manufactories.

26. Saran has so long been famous for its teeming population that much comment on the point is superfluous. I will only add one remark. I have already shown in paragraph 10 above that the number of males absent from their homes in Saran on the census day in 1891 is estimated to have been 160,873. The density of the population is now 930 to the square mile. If those absentees are added to the district total, the density of the population of the whole district reaches the prodigious figure of 990.

27. The *distribution of the population into towns and villages* is shown in the following statement, which also compares the figures for 1891 with those obtained at each preceding census:—

Villages.	1872.	1881.	1891.
1	2	3	4
With less than 200 inhabitants.	1,316	1,209	1,031
Between 200 and 500	1,693	1,696	1,637
„ 500 „ 1,000	919	989	1,088
„ 1,000 „ 2,000	347	392	428
„ 2,000 „ 3,000	52	65	68
„ 3,000 „ 5,000	19	21	33
„ 5,000 „ 10,000	2	4	8
„ 10,000 „ 15,000	1	2	1
„ 15,000 „ 20,000	...	...	1
„ 20,000 „ 50,000	1	...	...
Over 50,000 ...	...	1	1
Total ...	4,350	4,379	4,296

28. These figures have to be received with some reservation, since it is certain that at different times a different meaning has been given to the word village not only by superior officers, but also by the subordinates whose business it was to prepare the lists of villages, and I found myself a tendency to break up villages too much and to promote petty *tolahs* into separate villages. However, the very small variation in the totals of the three censuses seems to show that the errors in this matter corrected themselves.

29. Taking the figures then as fairly correct, the result is just what I should have expected, viz., a steady increase in the size of the villages. Land is so precious in Saran that the building of new villages is almost an impossibility, and the erection of a new tolah and even a new house is no easy task; still the ever-increasing population must be accommodated somewhere, and this is done by overcrowding existing houses, or (more rarely) by adding another house to the village site.

30. The average population of a village in each class works out as follows :—

Class 1	...	...	114
„ 2	...	...	333
„ 3	...	...	678
„ 4	...	...	1,442
„ 5	...	...	2,804
„ 6	...	...	3,677
„ 7	...	...	5,042
„ 8	...	...	12,208
„ 9	...	...	17,709
„ 10	...	...	...
„ 11	...	...	57,352

31. The twelve towns with 5,000 or more inhabitants are these:—

Chapra	...	...	57,352
Siwan	...	...	17,709
Revelganj	...	...	13,473
Parsa	...	...	7,123
Manjhi	...	...	6,732
Mashrak	...	...	5,098
Mirganj	...	...	5,053
Chainpur	...	...	5,017
Guthni	...	...	5,008

32. Of these, the first three alone really deserve the name of town. Chapra is the head-quarters of the district, and is a large and important place with considerable mercantile activity. Siwan from its position near the centre of the district would have been a much more suitable spot for the head-quarters. It is the only town in Saran which has any special manufactures, its brass-work and pottery having a great local reputation. There is also a good deal of business done here in hides and oil seeds, while there was formerly a brisk trade, now decayed, in sugar and saltpetre.

33. Revelganj owed its origin and its great commercial importance to the fact that formerly it commanded the junction of the Gogra and Ganges; but the steady departure of the Ganges to a point lower down the river brought about the gradual decay of the town. Of late it has again risen into importance from the advent of the railway, and it is confidently hoped that when the railway taps the river-borne trade of the Gogra and the Rapti, Revelganj may become again the Narayanganj of Bihar.

34. The variation in the population of these three towns, which are also municipalities under Act III of 1884, is as follows:—

		1872.	1881.	1891.
Chapra	... ...	46,287	51,670	57,352
Siwan	... ...	11,099	13,319	17,709
Revelganj	... ...	13,415	12,493	13,473

The latter, it will be seen, after a decadence has again begun to rise. In Chapra the advance from 1872 to 1881 was 11·63 per cent., and during the last ten years it has been 10·8 per cent. In Siwan the advance has been 19·99 per cent. and 32·96 per cent. respectively in the two decades.

35. Of the remaining places, all except Mirganj are large agricultural villages. Parsa, Manjhi, Mashrak, and Chainpur are purely agricultural, there is a police-station at each; and each of the last three is the seat of a considerable *zamindar*; but while those of Mashrak and Chainpur are still rich and influential, the Manjhi *zamindar*, of an old Muhammadan family, has been reduced almost to poverty by the depredations of his servants. The *zamindars* of Chainpur are chiefly remarkable for their dissensions, which are worthy of an Italian capital of the middle ages, and for their marriage connections with half the Bhuinhar families in Bihar. Mirganj is an important bazar which adjoins the town and palace of Hutwa, and Guthni owes its position to its situation on the border of the district and on the banks of one of the numerous Gandakis of Bihar.

36. Other important villages are absent from this list, and after enquiries a further report will be submitted if necessary.

Head IV—Religion.

References.

1872	...	... Table I (B)
1881	...	... Tables III and XXIV.
1891	...	... Compilation sheet VI.

37. In a district so conservative as Saran, so simply agricultural, and so remote from the influences which bring about a social or religious revolution, it was not to be expected

that in ten or even in twenty years there would be much change in the proportions borne by each religion to the total population, and as a matter of fact the change has been infinitesimal. In 1872, the Hindus composed 88·3 per cent. of the population, in 1881, they were 88·18 per cent., and in 1891 they were almost exactly the same viz., 88·19 per cent. The Muhammadans at the same three periods composed in each 100 of the population 11·7, 11·8, and 11·7 respectively.

38. As a matter of fact there is no proselytism here. There is indeed a Christian mission, but so far not much fruit has appeared, and as the number of Europeans is pretty constant, there cannot possibly be much change in the numbers of Christians.

39. The following statement shows the distribution of the Muhammadans throughout the district, *thana* by *thana*. The change since 1872 is so miscroscopic that it is not necessary to give the figures of distribution at that census and in 1881. It will be seen that the Siwan subdivision holds the greater proportion of Muhammadans, and that the Siwan *thana* comes first with 19·38 per cent., then Gopalganj with 13·9, Mirganj with 12·92, Basantpur with 11·72, and then Chapra with 10·74, a large proportion of whom will be found in the municipality itself. The most purely Hindu *thana* is Sonpur, which as will be shown in the caste chapter has the greatest proportion of Hindus of the higher castes—Brahmans, Rajputs, and Bhuinhars. With the exception of a few families of good origin but now decayed position, the Muhammadans of Saran are, as elsewhere, cultivators, many of whom also weave cloth and stamp it.

Statement showing the distribution of Muhammadans.

Thanas.	Numbers in 1891.	Proportion in every 100 of the population.
1	2	3
Chapra	40,930	10·74
Manjhi	12,894	8·95
Parsa	20,028	8·05
Mashrak	13,161	9·02
Sonpur	6,829	6·04
Total Sadar subdivision ...	93,842	9·09
Siwan	64,828	19·38
Darauli	19,454	8·6
Basantpur	28,174	11·72
Total Siwan subdivision ...	112,456	14·04
Gopalganj	38,235	13·9
Mirganj	46,480	12·92
Total Gopalganj subdivision ...	84,715	13·34
Total Saran district ...	291,013	11·79

Head V.—Infirmities.

References.

1872 ... ... Table IC (in four parts).
1881 ... ... Tables XIV to XVII.
1891 ... ... Compilation sheet XI (in four parts).

40. The statistics of infirmities in a district like Saran, which is above the average in respect of healthiness, would not have much interest except for the cognate question of overcrowding and pressure on the soil. The number of the infirm returned is very small, but the figures supply a signal proof of the accuracy with which the last census was taken. Where there has been bad training or faulty enumeration, it will be found that the distinction is not observed between those who are born blind, or deaf and dumb, and those who become so from old age or accident. In these cases it is seen that the number of persons so afflicted grows steadily larger for each increasing age period. But in the figures now before me this is not the case, while the figures of leprosy do show a steady advance, which is in accordance with known facts as to the gradual development of leprosy with advancing years.

41. Taking first the *insane*, the number of all ages is this, males 255, females 97—total 352, or 14 in 100,000 of the population. The figures in 1881 were 364, or nearly 16 in 100,000. The figures for 1872, which were admittedly wrong, gave 47 in the same number. The number of females is probably from natural motives a good deal understated, but it should be remembered that insanity in Bihar proceeds largely from the use of toxic drugs, such as ganja and bhang, a vice from which women are almost entirely free.

42. The *blind* number altogether 4,003, viz., males 2,026 and females 1,977. The total figures in 1872 were 903 and in 1881 were 3,696. There is obviously some error in the figures for 1872, especially among the females, as only 166 blind females were returned in that year. In the absence of age totals, it is impossible to say whether the proportion of the blind shown in the compilation sheet (XI) under each period is correct or not, but the subjoined figures show that at any rate the enumerators have not fallen into the error of entering under this category all the old women and men who have lost their sight from old age or disease. These figures give the proportion as the same both in 1881 and 1891, viz., 16 in 100,000.

Age.	Both sexes.	Males.	Females.
1	2	3	4
0— 4 years ...	155	92	63
5— 9 „ ...	306	202	104
10—14 „ ...	315	219	96
15—19 „ ...	200	136	64
20—24 „ ..	189	120	69
25—29 „ ...	185	118	67
30—34 „ ...	244	133	111
35—39 „ ...	191	102	89
40—44 „ ...	269	142	127
45—49 „ ...	156	63	93
50—54 „ ...	293	125	168
55—59 „ ...	160	81	79
60 and over ...	1,340	493	847
Total ...	4,003	2,026	1,977

43. *Deaf-mutism* is a very common disease in this district, the local name for persons so afflicted being "baudh," no doubt the survival of an old epithet of religious opprobrium when Buddhist or follower of Buddha, was a term of contempt. Cretinism and goitre are also very common towards the north and west of the district, and cases of this kind figure largely in all the dispensary registers of the Gopalganj and Siwan subdivisions. These acknowledged facts are clearly brought out by the figures of the present census. The subdivisional figures are as follows:—

	Males.	Females.	Total.	Number in 10,000 of total population.
Chapra ...	784	361	1,145	11
Siwan ...	606	421	1,027	12
Gopalganj ...	823	931	1,754	27
			3,926	

44. A further inspection of the *thana* figures, however, leaves no doubt in my mind that there has been some confusion between the insane and the deaf and dumb, as will be obvious from the following statement:—

Thana.	Males.		Females.	
	Insane	Deaf and dumb.	Insane.	Deaf and dumb.
1	2	3	4	5
Chapra ...	37	281	28	131
Manjhi ...	33	140	12	82
Parsa ...	27	180	12	87
Mashrak ...	13	138	...	52
Sonpur ...	6	45	3	9
Siwan ...	37	302	19	257
Darauli ...	23	109	4	73
Basantpur ...	33	195	7	91
Gopalganj ...	23	458	9	305
Mirganj ...	33	365	3	626
Total ...	265	2,213	97	1,713

Note.—The *thana* details under column 2 do not correspond with the district total shown in the Bengal Census Report, wherein the total insane male persons are shown to be 255.

45. The relative numbers of deaf and dumb and insane among the females of Gopalganj and Mirganj are beyond the bounds of belief, and the Siwan returns also tax one's credulity highly. The error is after all a venial one, since the dividing line between cretinism and insanity is a very narrow one, and the tendency to return the afflicted, especially of females, under the less serious infirmity is only natural. In 1872, the deaf and dumb in Saran were returned as 760, or 6 in 10,000; in 1881 they were shown as 3,191, or nearly 14 in that number; and in 1891 the proportion is nearly 16.

46. These proportions alone, read with what has already been said, would cast doubt upon the accuracy of the separation, and it should be noted that in 1872 the task for enumerators was made still more difficult by an attempt to separate insanes and idiots. The best way of attaining to some idea of the extent of mental affection in the district is to add together the figures for insanes and deaf and dumb. Such an addition gives the following results:—

	1872.	1881.	1891.
1	2	3	4
Deaf and dumb ...	760	3,191	3,926
Insanes ...	96	364	352
Idiots ...	252		
Total ...	1,108	3,555	4,278
Number in 10,000 of the population.	5·3	15·5	17·3

47. Statistics of *leprosy* have of late years obtained an importance which did not formerly attach to them. But for this the figures for Saran would not demand more than

very slight notice. The district is not much affected by lepers, and outside the large towns where they assemble to beg they are very seldom found.

The total returned is 1,095, viz., males 967 and females 128, the total in 1872 having been 689, while in 1881 they were 1,242, giving an average in 10,000 of the population of 3·3 in 1872, 6 in 1881, and 4·4 in 1891.

Head VI.—Education.

References.

1872	...	...	Nil.
1881	...	...	Table XIII.
1891	...	...	Compilation sheet VIII.

48. The compilation sheet supplied by the Census Superintendent showing figures for education gives no *thana* detail, but, instead, gives details of religion and age. Most unfortunately (as it appears to me) the age details are deficient in one important particular, *i.e.*, figures of education are not given for the *population of a school-going age*, viz., between 5 and 14, and therefore it is impossible for a district officer to comment upon the extent to which the children of his district are availing themselves of the advantages so liberally offered them of late years. Nor can he say how far the children of each religion take advantage of these facilities. In fact, the examination of figures for pupils is of very little use. Moreover, in 1872 statistics of education were not compiled at all, and though they were compiled in 1881 in combination with religion, yet the factor of age was omitted. When I was writing the Census Report of 1881, I was able to give details of instruction in the population of a school-going age because I had the age periods before me, but no age statistics have yet been supplied, and I find it impossible to make the calculation without them. Consequently the present statistics, which show education in combination with both religion and age, cannot be compared, except in the most general way, with those of 1881, and not at all with those of 1872.

49. Availing myself, however, of such figures as there are, I find that the facts are as follow. I deal first with male education, for, as will presently be shown, the education of females is still terribly backward in this district.

50. Out of 1,133,926 males in Saran in 1891, the number of pupils was 10,886 or ·92 per cent., the number of literates 66,810 or 5·89 per cent., and the number of illiterates 1,056,230 or 93·19 per cent. In 1881, the figures were, pupils 1·8 per cent., literates 2·92 per cent, and illiterates 95·28 per cent. If these figures could be trusted, they would supply the strongest condemnation of the educational policy of the last few years, for they show that while the literates have gone up from 2·92 to 5 89 per cent., those under instruction have fallen off by one-half, viz., from 1·8 per cent, ·92 per cent. But our school statistics show that this falling off does not really exist, and the cause must therefore be sought elsewhere.

51 I am inclined to think that this information at the two censuses has been collected in a different manner, and that the two groups of figures have no common measure. The instructions to enumerators for filling up the education column were as follows in 1881 and 1891. I produce them in parallel columns for facility of comparison.

1881.	1891.
Against those under instruction write ए, against those not under instruction but able to read and write enter प, against those who cannot either read or write, or who can read but cannot write, or can sign their names but cannot read write न. Only those should be shown as able to read and write who can do both.	Enter in this column against each person whether grown-up, child, or infant, either *learning*, *literate*, or *illiterate*. Enter all those as *learning* who are under instruction either at home, or at school, or at college. Enter as *literate* those who are able to both read and write any language BUT ARE NOT UNDER INSTRUCTION AS ABOVE. Enter as *illiterate* those who are not under instruction and who do not know how to both read and write, *or who can read but not write or can sign their own name but not read.*

52. At the Census Conference at Agra it was unanimously agreed that the use of index letters had resulted in some confusion, and they were unanimously abandoned. But as may be seen from a reference to the Census Report of 1881 (Volume I, page 200), the general accuracy of both the census statistics for education and those of the department was well established by their very great mutual agreement, and I find it hard to think that they were wrong. I am much more inclined to think that the instructions at the present census have been misunderstood, and that the collected figures do not represent the facts, and it seems to me very likely that the proviso DOUBLY UNDERLINED IN RED INK in the instructions for 1891 has in many cases been entirely overlooked, and that of those who could read and write but were still at school have been entered among the *literate* instead of those *under instructio-*

53. The probable inaccuracy in the present figures which I have suggested above deprives them of much of their value and makes a detailed criticism of doubtful utility. But if it be assumed that the error was widespread, and that it affected all classes of enumerators and the returns of all circles, it may be taken to have corrected itself, and the figures of

educational attainments for different religions, though perhaps absolutely wrong, may be right relatively to each other. I have therefore prepared the following statement which shows how the Hindus and Muhammadans, the only two religions worth examining in Saran, stand in respect of education.

Age.	Hindus.		Muhammadans.	
	Pupils.	Literate.	Pupils.	Literate.
1	2	3	4	5
0—14 years	1·57	·87	1·87	·56
15—24 „ ...	1·37	9·52	1·43	7·16
25 years and over	·06	10·4	·03	7·09
All ages ...	·91	6·15	98	4·14

54. The figures are dismal enough, for they show that among Hindus of all ages only 9 in 1,000 were pupils, and a little more than 6 in 100 could read and write; while with Muhammadans the figures are a little better for pupils, viz., nearly 10 in 1,000, and for literate, not so good, viz., only 4 in 1,000. The same superiority in the matter of pupils is maintained in the age periods, and indeed this is the only encouraging sign in the statement, since it seems to show that the younger generation of Muhammadans are pushing ahead and accepting instruction more freely. It is hoped that this development will continue, and that the reproach so long cast in their teeth that they wilfully stood aloof from education will soon cease to be deserved.

55. As to female education there is little to be said. The proportion of women of all ages who are entirely illiterate is 99·84 per cent. for Hindus, 99 82 for Muhammadans, and 99·83 for all religions. Much comment is unnecessary, but it is extremely interesting to observe that, though Hindu females are nearly eight times as numerous as Muhammadan females, yet the proportion of Hindu girls under instruction is only as 3 to 2. Obviously in this district, the better class of Muhammadans pay much more attention to female education than the better class Hindus.

Head VII.—Language.

References.

1872 ... ... Nil.
1881 ... ... Table IX.
1891 ... ... Compilation sheet IX.

56. I have already shown in paragraph 12 above while discussing immigration, that the number of persons found in Saran who were born out of the district was extremely small. It is impossible, therefore, that the proportions in which different languages form the mother-tongue of the people can have any value either statistical or administrative. Speaking broadly, the language of the whole population is Hindi, since that is returned as the parent-tongue of 99·48 per cent. of them. Other tongues returned are as follows:—

Urdu	11,266	Guzerati	11
Bengali	690	Armenian	9
English	202	Mahratti	3
Persian	120	Brajbhakha	8
Mundari	267	Pahari	26
Panjabi	64	Kashmiri	22
Pashtu	21	Uriya	6
Portuguese	2	German	1
Arabic	15	Telugu	4
Nepali ...	3		

57. The persons speaking Urdu are immigrants from the North-Western Provinces and Oudh, and also the resident Muhammadans, who still pride themselves on speaking the language of fallen greatness. To these should also be added in all probability the 120 returned as speaking Persian.

58. The Kashmiri speakers and those speaking Panjabi, Pashtu, and Arabic were either cloth merchants or wandering mullahs and Pirs who are constantly passing through this district.

59. The Mundaris were a gang of coolies from Chota Nagpur,—134 males and 133 females,—working on the railway embankments, and the 26 Pahari speakers and three Nepalese were passengers through the district by train and road.

60. The number speaking Bengali for their mother-tongue is very noticeable. It is made up of 405 males and 285 females, or 690 in all, whereas in 1881 the total was only 90! This can only mean that the Bengali invasion is gaining ground in Saran, or that at the last census many domiciled Bengalis returned their parent-tongue as Hindi. It will be interesting to notice whether this phenomenon is observed in other districts of Bihar also.

61. The speakers of English, as their mother-tongue, have risen in the same time from 144 to 202.

Head VIII —Castes.*

62. *Brahmans.*—Brahmans, who stand foremost in point of social precedence, have risen in numbers from 158,109 in 1872, and 173,362 in 1881, to 164,675 in 1891, showing a decrease of 8,687 souls as compared with the figures of 1881. Their principal occupation is priesthood, but a large number of them have taken to cultivation as a means of livelihood. The chief tribes of Brahmans are Kanaujia and Sakadwipi, the Gaura, Gautama, Sandilya, and Jajurvedi tribes being in small numbers. Brahmans preponderate in the Sadar subdivision.

The Kanaujia Brahmans of Saran are, strictly speaking, Sarwariya or Saryupari, which is in fact another name for Kanaujia. The Sarwariyas are held to be degenerate in consequence of their having left their native place in Oudh and migrated to the banks of the Saryu during the time of Rama, and because they habitually accept alms.

In early ages the Brahmans were believed to possess, by virtue of deeds of penance, superhuman powers of annihilation by means of imprecations. This belief has, however, now died out, inasmuch as the Brahmans, forsaking their hereditary duties of learning and penance, have taken more to cultivation and begging.

Kshatriyas or Rajputs.—The next caste in point of social importance in the district is the Kshatriya. Their number according to the last census is 125,916 males and 140,804 females, showing an increase of 7,914 males and 14,834 females over the figures of the census of 1881. The increase is more than proportionate to the general increase, and is due perhaps to some other castes, such as Gurers and Khatris, having enumerated themselves as Kshatriyas. The Rajputs are scattered all over the district, but they are more numerous in the Manjhi, Sonpur, Mashrak, Chapra and Darauli *thanas*. Their means of living is, for the most part, cultivation as occupancy *raiyats*, a few only being tenure-holders and *zamindars*. From their ranks, peons, constables, and sepoys are recruited, and some of them have taken to horse-breeding and dealing.

The proportion of males to females is as 903 to 1,000. This disparity in the numbers of the two sexes is due to emigration of the former in search of employment in the Military and Police Departments in other parts of India.

The sub-castes of this caste are very numerous. The principal ones inhabiting this district are the following:—

(1) Haribobans.	(15) Mahraur.
(2) Besain.	(16) Chandail.
(3) Narauni.	(17) Kausik.
(4) Khat.	(18) Sakarwar.
(5) Nikumbh.	(19) Sengar.
(6) Karnwar.	(20) Kakan.
(7) Lakat.	(21) Chaubhan.
(8) Parwar.	(22) Sirnait.
(9) Ujain.	(23) Surwar.
(10) Gautam.	(24) Raghubansi.
(11) Barahi.	(25) Dikshit.
(12) Bais.	(26) Nimri.
(13) Kinwar.	(27) Nimarwar.
(14) Surajbansi.	(28) Pailwar.

Among these the Haribobans and Sirnait rank the highest. They are, however, not numerous, and are found in Bhit, Bherwa and Dumri villages only.

Next come the following in order:—

(1) Nikumbh.	(6) Bais.
(2) Besain.	(7) Karnwar.
(3) Narauni.	(8) Gautam.
(4) Parwar.	(9) Khati.
(5) Chaubhan.	(10) Lakat.

Other sub-castes are not numerous in this district.

All the different sub-castes intermarry. Men of higher sub-castes, however, do not generally give their daughters in marriage to those of lower sub-castes.

Marriage within a sub-caste is prohibited.

* No. A, dated 15th December 1892, from A. Earle, Esq., Magistrate of Saran, to the Superintendent of Census, Bengal.

Child-marriage is less frequent among Kshatriyas than any other caste of Hindus, and their marriage system is less expensive than that of other high castes.

It is a noteworthy fact that although the different clans intermarry, they will not mess together unless they are actually allied by marriage.

The ancestors of the present Babu of Manjhi (now a Muhammadan) are said to have been Barahi Rajputs, who subsequently became converts to Islam. The only big Rajput *zamindar* in the district having an income of upwards of Rs. 50,000 is the Babu of Amnour, who comes of the Karmwar sub-caste.

64. *Babhans.*—Babhans (better known in this district by the name of Bhuinhars) number 60,838 males and 66,188 females, as against 40,953 males and 43,780 females in 1881.

The history of this class is obscure, and different traditions are current as to its origin, each diametrically opposed to the other. Bhuinhars themselves claim to be Brahmans. They reconcile the difference in name by saying that those that accept alms and gifts from other castes and perform religious ceremonies are called Brahmans, but those that cultivate go by the name of Babhans, or, more correctly, *zamindar* Brahmans. Others regard them as the offspring of a Kshatriya father and Brahman mother. A third interpretation is as follows:—

Once Jarasindh, Raja of Magadh, wanted to feed four lakhs of Brahmans, and ordered his *muntri* accordingly. The latter, finding it difficult to procure such a large number, caught hold of any caste that he came across, entwined them with sacred threads, and, passing them off as Brahmans, fed them. These created Brahmans afterwards, instead of reverting to their original castes, called themselves Babhans. The story gains verisimilitude from the facts (1) that the sub-castes of Babhans are analogous to those of several other castes in Bihar; and (2) that beyond the outskirts of Bihar Babhans are very rarely met with; and (3) that they are the most numerous around Rajagrihi, the capital of Jarasindh, viz., in the Gaya, Patna, and Monghyr districts.

Whatever may be the origin of their caste, and whatever truth may be in one or other of the above interpretations, their respectability has never been questioned in this district.

During the last decade, a social movement of great interest has taken place in this society. A great Sabha was held in the Patna district, which was attended by many influential *zamindar* Babhans of the Saran district. The chief aims of the Sabha were (1) to establish that Babhans are Brahmans, and therefore to insist upon their obtaining the rights and privileges and observing the duties of the latter (except that of accepting alms), and (2) to improve their position by the spread of education and trade among their members. The Sabha has recently been repeated, but is at present showing signs of decay.

Babhans in this district are generally landlords and well-to-do. They are also occupancy *raiyats*, and serve as peons and constables. They do not eat with any other caste. Their sub-castes are as numerous as those of Rajputs, the principal ones being as follows:—

(1) Eksaria.	(7) Kinwar.
(2) Donwar.	(8) Arait.
(3) Jaitharia.	(9) Panchbhaia.
(4) Domkatar.	(10) Basmait.
(5) Mairia.	(11) Dumrait.
(6) Dighwait.	(12) Atrab.

(13) Sarwe.

The principal *zamindars* in this district are the Maharaja of Hutwa, and the Babus of Manjhi, Chainpur, Parsa, Rusi, Khaira, Sadha, and Bal. They all belong to the Eksaria sub-caste. All the sub-castes intermarry, but marriage among the members of the same clan is prohibited.

65. *Bhat and Kathak.*—The former (Bhats) attend marriage processions and other festivals, and beg alms by reciting and chanting verses. The wealthier among them are also *zamindars* and cultivators. They are chiefly to be found in *thanas* Manjhi and Sonpur. Kathaks are professional singers, who generally find hereditary employments with Rajas and big *zamindars*.

66. *Kayasths.*—This caste claims to rank next to that of Brahmans, although in society they are held to stand on an equal footing with Rajputs and Babhans. Their number according to the census of 1891 was 50,770 against 51,067, showing a decrease of 297. This may safely be accounted for by the fact that Saran Kayasths emigrate in search of employment. Unlike other high castes, the Kayasths have shaken off the old prejudice against taking female members of their family with them to the places where they are employed.

In the Census Report of 1872 a mistake appears to have been made in the statement that the Kayasths are of unknown origin. The poorest Kayasth, if consulted, will furnish an account of his descent from Chitra Gupta, born of Brahma. Chitra Gupta had two wives—one the daughter of a Brahman Rishi and the other of a Kshatriya. By the first he had 4 sons, and by the second 8, (12 in all) as follows:—

(1) Sribastab.	(7) Gaur.
(2) Surajdhwaj.	(8) Karan.
(3) Mathur.	(9) Balmik.
(4) Saksena.	(10) Aithana.
(5) Bhatnagar.	(11) Kulsreshta.
(6) Amashta.	(12) Nigam.

Mr. Magrath seems wrong in his statement that all the clans intermarry with Mathurs, the fact being that the members of each clan intermarry among themselves only.

In the district of Saran the Sribastabs predominate in the *thanas* of Siwan, Mashrak, and Parsa. The Kayasth females are more literate than those of other castes. The *sanana* system is rigidly enforced in this caste. The chief evil among them, which makes them to be looked down upon, is the fact of their giving themselves up to too much drinking. A social movement, however, among them, called the "Kayasth Conference," which has held sittings in different parts of India, has had the salutary and wholesome effect of lessening that habit to some extent. A movement set afloat some years ago to curtail their marriage expenses was abortive.

Kayasths consider themselves as Kshatriyas, and to prove their assertion cite Shashtras and Puranas, and even are ready to go to court. Kayasths, with the exception of the Amashta sub-castes, who eat from the hands of Babhans, do not eat food cooked by any caste other than the Brahmans.

67. *Baniyas.*—The term Baniya is not a caste, but an appellation for a group of castes. It applies to every one who holds a shop, be he a Brahman or a Sudra. Among the Vaisyas are the Agarwalas, Banwars, Rauniars, Rastogis, Sarawaks, Khatris, Kasarwanis, Mahuris, Soniars, Agrahris, Gurers, and Kasaunjas.

68. *Agarwalas* are chiefly found in Chapra and Siwan, and include bankers and money-lenders. Some wear the sacred thread.

69. *Khatris*, with all their pretensions to be considered Kshatriyas, are popularly regarded as Vaisyas. Generally they do not keep shops, but wear the sacred thread. Many are zamindars, and many employed in Government and other offices. Their women are *pardanashin*. Others of this caste keep shops, and are found in Chapra, Siwan, Gopalganj, Mirganj, Baniapur, Mashrak, Doriganj, Muhammadpur, Parsa, the biggest marts in the district. Sarawaks are Jains.

70. The claims of *Gurers* to be styled Kshatriyas is regarded with contempt by the latter. They are very few in numbers in this district, and are found in Chapra only. They are well-to-do in this district, and do not follow the occupation of a Baniya. They wear the sacred thread.

A peculiar character of handwriting is in vogue among the Baniyas, specially bankers, money-lenders, and wholesale dealers, which resembles *Kaithi*.

Widow-marriage is prohibited among Khatris, Agarwalas, Gurers, and Banwars. Drinking is also forbidden among them.

71. *Marwaris* are the principal dealers in cloths, and are found almost at all big markets. They include many castes, and are generally speaking wealthy.

Among the Sudras, Kalwars, Sunris, and Telis are Baniyas. Their touch pollutes water. Kalwars and Telis are often well-to-do. The former, in order to conceal their caste, have recently styled themselves Biyahut as distinguished from Sagonta. Wealthy Telis also call themselves Jaunpuris in order to escape reproach in the eyes of the public. Telis are considered low because they close the eyes of their oxen when they are yoked to the oil press, and Kalwars because they deal in liquor. Sunris are shopkeepers on a small scale. They are generally poor.

72. *Koiris.*—Koiris are the chief vegetable cultivating class not only in this district, but in the whole of Bihar. They also grow opium, and are a quiet class of people, inhabiting almost every village. They are generally *raiyats* with occupancy rights. They stand fourth in the list according to numerical strength, their number in the last census being 169,856 against 150,354 in 1881.

73. *Ahirs or Goalas.*—Goalas, known in this district as Ahirs, rank first in point of numerical strength. Their number according to the last census is 145,945 males and 161,875 females, showing an excess of 19,262 males and 32,045 females over the figures of 1881. They are found all over the district, but are more numerous along the banks of the Sarju and Gandak rivers. Their principal occupations are cattle-breeding and cultivation. As they breed large numbers of cattle, they generally select the banks of rivers and less inhabited portions of the country for their habitation.

Their women are very hard-working and add to their family earnings by making and selling cowdung cakes, milk, ghi, and curd.

Goalas are divided into four sub-castes, viz. (1) Majraut, (2) Kishnaut, (3) Goria, and (4) Kanaujia. The members of the different sub-castes are not allowed to eat with each other, nor can they eat the cooked food of any other caste.

The Kishnaut sub-caste claims the birth of Krishna, an *abatar* of Vishnu, in their clan. Gorias are famous dealers in ghi.

Widow-marriages are current among all the four sub-castes, and they are all proverbial for marrying their children in infancy.

Ahirs rank higher than Jaiswar Kurmis.

The Majraut, Kishnaut, and Kanaujia sub-castes are regarded as thieving classes. The Gorias only escape this reproach. Ahirs are generally speaking occupancy *raiyats*.

74. *Kandus.*—Kandus numbered 95,633 in 1891 against 120,310 in 1881. They are sub-divided into two classes—Madhesia and Kanaujia—and are found in almost every village. All Halwais and sweetmeat-makers are Kandus. Their chief occupation is the parching of grain. They also supply parched grains for certain matrimonial ceremonies, for which they receive presents in the shape of *dhotis* and cash. Like Goalas, they abstain from taking cooked food

touched even by Brahmans. They keep shops for selling rice, pulse, salt, tobacco, &c., and the wealthier among them are also money-lenders. The difference in the figures of the two decades seems due to the fact that many persons returned in 1881 as Kandus have on this occasion more properly been enumerated as Gonds. The two castes taken together show an increase over the figures of 1881.

75. *Bhars.*—Bhars are among the aborigines of India. Their principal occupation is the making and selling of charcoal and leaf-plates. They also cultivate as under-*raiyats* and are employed as field-labourers. They are called *Raj*. They will not eat food cooked by any other caste.

76 *Kumhars.*—No special remarks seem called for.

77. *Baris.*—Baris are a menial class, torch-bearers, and makers of leaf utensils.

78. *Sonars and Thatheras.*—The term Sonar means worker in gold, but includes one who works in silver. The principal occupation of this caste is ornament making.

Thatheras are workers in brass, copper, and zinc, &c. They are not numerous, and are principally found in the Chapra, Parsa, Siwan, Mirganj, and Maharajganj marts. They are also called Kaseras.

79. *Barhis, Lohars or Karmakars.*—Barhis and Lohars are dealers in wood and iron, respectively. They are the agricultural implement makers. The former is paid in cash, but the latter in kind, every six-monthly harvest. A carpenter can serve ten or more villages, but it is necessary that almost every village should have its Lohar. Both are migratory castes, and hence the number of males is fewer than that of the females. Very few members of those classes are wealthy, but at the same time they are seldom in want.

Neither caste can eat with the other. They are also cultivators on a small scale as non-occupancy *raiyats*. From the nature of their occupation, they are scattered all over the district. Lohars, besides their ordinary work, make charcoal.

80. *Kurmis.*—Kurmis have several sub-castes, the chief of which are the Ayodhiya, Sainthwar, and Jaiswar. The last named are purely menial, being found mostly in places where big *zamindars*, *Rajas*, and Babus live, and in towns. Both the males and females of this sub-caste work as servants.

81. *Sainthwars* are found in the Sonpur *thana* and the western extremity of the Mirganj *thana*. Their occupation is cultivation. They deny their connection with Kurmis, and consider themselves quite a different caste. The Raja of Parranna in Gorakhpur belongs to this caste, and the innovation might have been started there. They do not remarry their widows and intermarry among themselves only. The *Ayodhiyas* claim to be twice-born, and call themselves "Ayodh Kurmi Bans." They also disclaim all connection with Jaiswars. They have of late years been holding yearly meetings at Sonpur fair, the chief objects of which are (1) to establish that they are twice-born; (2) to abolish widow-marriage where it might be existing; (3) to introduce the *parda* system in their *zananas*; (4) to curtail their marriage expenses; (5) to abolish early marriages; and (6) to spread education among their members. They claim to have come direct from Ayodhiya, the capital of Ram Chandra, and to derive their name from that place. The Ayodhiyas are very good cultivators and very laborious. Their women have hitherto been accustomed to assist them in their field work. None of the three septs intermarry one another, nor do they eat one another's food. The Sainthwars and Ayodhiyas will not even eat the food of Rajputs. Some of the Ayodhiyas are well-to-do and wealthy, and include among them a few men of fair education. They have in some places begun to decorate themselves with the sacred thread. In physique they resemble Babhans and Rajputs, and are unlike the Jaiswars. They supply men for the Police and Military Departments. The Sainthwars and Ayodhiyas claim to be Vaisyas.

82. *Napits.*—This caste is better known in this district by the appellation of Hajjam or Nau. Their services are essential at births, marriages, and funeral ceremonies.

Their chief occupation is shaving, for which they are paid in cash in towns and in kind in villages. Every cultivator sets apart at the time of harvest a piece of a field, known as *katha* or the barber's share. Some barbers also follow the profession of surgeons (*jarah*). They are also employed by the people as messengers and letter-carriers to their relatives chiefly, on formal occasions. Their number at the last census was 34,350 against 31,844 in 1881. The decrease is due to emigration. In the Gopalganj subdivision and in the Siwan and Basantpur *thanas* Muhammadan Napits predominate.

83. *Barai, Panheri, Tambuli.*—Those that grow betel leaves are properly called Barais, and those that sell them Tambulis or Panheris. The terms, however, are generally used synonymously. Betel is nowadays used in towns as a luxury rather than an article required at ceremonies, and hence Panheris are found in larger numbers in urban areas. In villages, betel is used only at ceremonies chiefly matrimonial.

84. *Gareris or Bhenrihars.*—Gareris are better known in this district as Bhenrihars. They breed sheep, and make rough blankets out of their wool. They are given food in return for the manure of their herds.

85. *Nunias.*—Nunias numbered 79,348 in 1891 as against 68,720 in 1881. They are expert excavators and diggers. They migrate in large numbers in search of employment on roads, embankments, and railway lines, &c. They also serve as field labourers on daily wages, and manufacture crude saltpetre. The females assist the males by carrying earthwork and in making saltpetre, but they do not migrate.

86. *Beldars.*—Beldars are, like the Nunias, excellent excavators. Their chief occupation is the making of roads, *bands*, and embankments at contract rates. They work in gangs, both

males and females, and live for months together in temporary huts, which they make of grass and straw near the places where they work.

Both Nunias and Beldars deal wholesale in fuel.

87. *Dhanuks.*—Dhanuks number 19,063. They are generally under-*raiyats* and serve as field labourers.

They chiefly grow hemp (*san*), of which they make *tats* and string. There is a curious ceremony in vogue among them at marriage. They obtain fire by rubbing together dry castor-oil trees. Without this ceremony the marriage cannot take place.

88. *Darzies.*—This caste calls for no special remarks.

89. *Malis.*—This caste numbers 6,393 against 6,909. Their chief occupation consists in growing flowers, making garlands, vaccinating and attending children after vaccination. In marriage ceremonies their services are indispensable for preparing *mauris* (crown for bride-groom). A large number of them serve as gardeners and a few cultivate.

90. *Mallah, Bind, Tiyar and Ghatwal.*—Mallah, Machhua and Kewat are similar terms. In places where boating and fishing do not provide sufficient occupation, Mallahs cultivate as under-raiyats. The word Kewat is supposed to possess a special religious sanctity, as Ram Chandra was crossed over the Ganges at Godna in this district during his 14 years' wanderings by a Kewat. *Binds* fish, make baskets and cultivate, while Mallahs or Machhuas ply boats and fish, but do not, as a rule, cultivate. *Tiyars* are rope-makers and general labourers. They are fishermen and fish-mongers on a small scale. None of the above castes mess together.

91. *Jugi, Patwa, Pathera.*—Jugi, Patwa and Pathera are all the same, and are chiefly found in market towns. They supply thread and thread ornaments, and are paid in cash or kind at the option of purchasers.

92. *Kahars.*—Kahars are exclusively employed in menial service. Their wives serve as maid-servants.

93. *Sadhus, including Vaishnavas, Bairagi, Atith, Aghori.*—Bairagis and Vaishnavas are the followers of Vishnu (Ram Chandra). They forsake their families on becoming Vaishnavas.

Atiths are the followers of Siva and generally live with their families. They are also called Gerua-Basterwallas or Sunyasis.

Aghoris are those that worship no God, and eat from all hands. They are a class of beggars that besmear their bodies with filth and eat carrion, &c., at shops, and thereby extort alms from shopkeepers as the price of getting rid of them. They have no caste and can eat from anybody's hand. They are generally found in towns, fairs, and big marts, and are not respected. All the above are recruited from all castes.

94. *Pasis.*—Pasis are exclusively tappers of palms and sellers of palm-juice. They hail from among the aborigines of the country.

95. *Musahars and Rajwas.*—These castes are found mainly in the Gopalgang subdivision and belong to the labouring classes. They are chiefly employed as field labourers, and are paid in kind. They are also employed like Kahars in carrying *palkies* and *doolies*, and are derived from the aboriginal races.

96. *Tatwas* and *Tantis* are descendants of the aboriginal races. The former are superior in caste to the latter. Hindus drink water touched by Tatwas, but not Tantis. Tantis are the weaver class among Hindus, and are employed as bearers and general labourers.

97. *Gandharbs, Ramjanis, Besyas and Bahrupias.*—While the females of these castes are professional dancing girls and prostitutes, the males assist them in their vocation by playing on timbrels and attending on them. Bahrupias are professional beggars and appear in various disguises. Besyas are prostitutes.

98. *Rangrez, Sindurias and Tikubhars.*—Sindurias are sellers of vermilion, and call themselves Kayasthas. Their origin is obscure. Tikubhars make and sell wafers.

99. *Khatic* and *Turha* are growers and sellers of vegetables and cucumbers. They sell the produce of the gardens and fields of others more than they cultivate on their own account. They are also palki-bearers.

100. *Mirshikars.*—These are bird-catchers. This caste is a new one.

101. *Nats.*—Nats are, properly speaking, a wandering class like gipsies, living in gangs in temporary huts made of *sirkis*. The males beg alms by giving athletic and acrobatic performances, and the females earn money by tattooing women.

102. *Mehtars.*—Mehtars are found chiefly in towns and big villages. In towns they receive monthly pay, while in villages they are remunerated in kind.

103. *Dabgars.*—Dabgars make leather bags or phials. Their number was only 198 in 1891.

104. *Suratwala.*—Suratwala or Dagla includes the issue of any illegitimate connection.

105. *Tharuns.*—Tharuns are descendants of aborigines, and are found on the borders of the Champaran district. They have a peculiar dialect. Their women are hardy and chaste. The men are *shikaris*.

106. *Dhobis.*—They are paid by *kathas*, *i.e.*, by a portion of the standing crops being set aside for them every six months. They follow no occupation beyond that of washing. They are distributed all over the district.

107. *Dusadh.*—This class is employed as ploughmen, field labourers, *chaukidars* and *goraits*. They also breed pigs. Their women work as hard as men, cut grass for sale, and work as field labourers. They worship Rahu, to whom they sacrifice hogs by goading them to death.

For field labour the women and children are paid in kind at a rate varying from 3 to 4 seers of grain a day.

The men get one *bigha* of land to cultivate in return for their services as ploughmen during the months of Asadh to Kartic. During those months also, when working as ploughmen, they get an early morning meal given to them. As reapers they get, like other labourers, a twentieth part of the harvest reaped. They are to be found all over the district.

108. *Chamars.*—This caste is numerous in this district, standing fifth in numerical strength. They remove dead animals and supply shoes. They and their females are largely employed in ploughing and other field work on the same terms as those on which Dusadhs work. They are found throughout the district, but more especially in the Mirganj, Gopalganj and Basantpur *thanas.*

109. *Doms.*—Much has been done in this district, without success, to raise the status of the Doms, who are notorious thieves and bad characters.

The only concern with the ceremonies of other castes of Hindus that they have, is that they supply fire to burn dead bodies with, and in return get the shrouds of the dead and some remuneration in cash. They make and sell bamboo umbrellas, baskets and fans. They claim the leavings at Hindu feasts and ceremonies, at which they regularly attend. They, like Brahmans, Hajams, Baris, Dhobis, and other Pawni castes, apportion villages among themselves, and like *zamindars* can mortgage and sell their rights in them. They are often found at the outskirts of a village living in miserable huts. They breed hogs. There are two kinds of Doms in this district, known as Bansphor and Magahiya. The former are comparatively harmless, generally depending on their earnings and the leavings above alluded to. The other class, called Magahiyas, are most dangerous, their chief occupation being robbery and thieving. They frequently badly wound their pursuers, using their *dahs* or *chhuras* recklessly. Doms can eat the leavings of every caste of Hindu except those of Dhobis, whose touch pollutes their food and water. The Bansphor Doms are found all over the district.

110. *Musalman castes.*—The principal castes among Musalmans are (1) Sayyid, (2) Shaikh, (3) Mughal, and (4) Pathan. Of these, the Sayyids are the most respectable, and occupy much the same place among the Muhammadans as Brahmans do among the Hindus. They claim direct lineal descent from Mahomed, and do not marry their daughters to any other caste except Shaikh. They are also called Mirs and Khojas.

Shaikhs form the most numerous Musalman caste in this district, and rank next to Sayyids.

Mughals occupy the third place. They sell fruits and woollen cloths from up-country and Cabul. They are to be found chiefly in the towns of Chapra and Siwan during the cold weather.

Pathans rank last, and are believed to be Hindu converts, chiefly Rajputs, whom they resemble in physique.

Other castes, whose numbers exceed 1,000, are (1) Julaha, (2) Dhunia, (3) Dhobi, (4) Bhat, (5) Churihar, (6) Darzi, (7) Dafali, (8) Faqir, (9) Hajam, (10) Kunjra, Mookari, Khatik or Kahari, (11) Kasai or Chik, (12) Lahera, (13) Mali, (14) Pawaria, (15) Rangrez, and (16) Teli. Of these, Nos. 1, 2, 5, 6, 7, 8, 10, 12 and 13 are met with everywhere, and are servants (Pawnies) of both Hindus and Musalmans. Nos. 3, 4, 9 and 16 are mostly found in the Gopalganj, Mirganj, Siwan and Basantpur *thanas*, and Nos. 11, 14 and 15 are chiefly residents of the Manjhi, Siwan and Chapra *thanas.*

Julahas, Churihars and Laharis are manufacturing classes. The first-named manufacture coarse cloth, bed sheets and wearing apparel for the women of poorer classes. The two last-named make *chooriés* and bangles for women.

Kalandars and Sains are beggars.

Rankis and Gadis are dealers in country spirits.

Nalbands (Lalbands) are farriers and gilders, and are met with in towns and big marts only.

Mirshikars are bird-catchers, and are to be chiefly met with in rural areas.

Paturias and Randis are prostitutes, and Bhars and Bharuas are their companions. They are to be found in the Chapra, Siwan and Gopalganj *thanas* only.

Gandhis are perfume sellers.

Bahhas and Nats follow the same professions as Hindu Nats.

There are but few Musalman *zamindars* in this district, the majority of those following that religion being cultivators.

Musalmans are most numerous in the Mirganj, Gopalganj, Siwan and Basantpur *thanas.*

111. *Christians.*—There are only 290 Christians in the district. These are found within the Chapra, Siwan, Gopalganj, Darauli and Mashrak *thanas.* They are principally Government officials and indigo-planters. There are a few Native Christians within the limits of the Chapra Municipality.

112. *Jains and Buddhists.*—No remarks are called for.

Head IX.—Occupations.

113. *A.—Agricultural groups.*—(1) *Zamindars.*—Babhans are the chief *zamindars* in this district, *Mahajans*, Kayasthas, Musalmans, Brahmans and Rajputs coming next in the order given.

(2) *Tenure-holders.*—Rajputs, Babhans and Musalmans are the predominating classes to be noted under this head.

(3) (*a*) *Occupancy or* (*b*) *non-occupancy raiyats.*—The chief castes under this head are as follows:—

(*a*) Rajputs, Babhans, Musalmans, Bhats, Kurmis, Koeris and Ahirs. The women of the four former castes only aid in cultivation in the absence of the male members of the family Those of the three latter castes do so habitually.

(*b*) *Non-occupancy raiyats.*—These are Barhis, Lohars, Dhunias, Hajams, Dhanuks, Binds and Kandus. Their women work habitually in the fields.

(4) *Field labourers.*—Under this head are Dusadhs, Chamars, Goalas, Dhanuks, Bhars, Kandus, Tatwas, Tantis, Rajwars, Musahars and Julahas. The women of these castes do the lighter work of weeding, reaping and transplanting, &c.

Labourers employed in indigo cultivation are paid in cash, but otherwise invariably in kind.

114. *B.—Professional groups.* - (1) *Priests.*— These are exclusively Brahmans.

(2) *Religious mendicants.*—These are Brahmans, Atiths and some poorer Musalman castes of both sexes.

(3) *Teachers.*—These are generally speaking Kayasthas and Musalmans exclusively males.

(4) *Vakils, law agents and mukhtiars.*—These are generally speaking Kayasthas and Musalmans.

(5) *Stamp vendors.*—These are Banias.

(6) *Petition writers* are Kayasthas and Musalmans.

(7) *Medicine*—

(*a*) *Medical practitioners with or without diplomas.*—These are generally Brahmans, Hajams, and Musalmans (males only).

(*b*) *Vaccinators* are usually of the Mali castes (males only).

(*c*) *Midwives* are invariably Chamars.

(8) *Engineering and Surveying*—

Overseers and amins are usually Kayasthas and Musalmans.

(9) *Painting.*—Persons making a living by this profession are usually Musalmans; all males.

115. *C.—Commercial.*— (1) *Dealers in money*—

Money-lending and banking is transacted by Agarwalas, Khatris, Banias, Marwaris and Musalmans; Babhans and Rajputs being the money-lenders in rural areas. The poorer classes of Banias (both males and females) work as money-testers and changers.

(2) *Merchandise*—

(*a*) *Wholesale vendors* are usually Marwaris, Agarwalas, Kalwars and Musalmans. The females do not assist.

(*b*) *Retail-dealers* are Banwars, Kalwars, Sonars, Telis, Kasarwanis and Musalmans. Females assist considerably.

(3) *Brokers and agents* are usually Khatris.

(4) *Contractors* are usually Babhans and Rajputs.

(3) *Farmers of excise shops* are, among Hindus, Kalwars and Sundis; and, among Musalmans, Kalals and Jolahas.

116. *D.—Artisans.*—(1) *Fabrics and dress stuffs*—

(*a*) *Articles of wool and fur* are worked by Bharihars among Hindus, and by Musalmans, the females considerably assisting the males in the case of both Hindus and Musalmans.

(*b*) *Cotton-cleaners* are usually Dhunias. The females assist.

(*c*) *Cotton-weavers.*—Jolahas and Tantis are the only cotton-weavers in this district. The females assist the males.

(*d*) *Cotton-printers and dyers* are usually of the Rangrez caste, the females assisting the males.

(*e*) *Cotton-spinners.*—These are usually the women, especially widows, of the poorer classes of the Rajputs and Babhans. They sell their yarn to Jolahas and Tantis.

(*f*) *Weavers of matting and makers of rope from hemp and flax.*—Dhanuks, Tantis and Patwas are the chief castes employed in this manner, the females assisting the males considerably. The same castes prepare sacking, tarpaulin and gunny.

(*g*) *Mallahs* only make and sell *nets*, females assisting the males.

(*h*) *Darzies* are the general outfitters and dressmakers in the district, and include Hindus and Musalmans. Among the latter only, the females are employed as extensively as the men.

Among Hindus, darzies are recruited from the Kayastha and Chamar castes.

(*i*) *Piece-good dealers* are Banias and Marwaris.

(2) *Food and drink*—

(*a*) *Animal substances*—

(1) In towns the Ahir castes supply milk, butter and ghi; in villages these materials are usually prepared by the people themselves.

Goriya goalas export ghi from this district.

The Ahir males tend the cattle, and the females prepare and sell the products.

(2) *Butchers* are exclusively Musalmans and are found chiefly in towns and big marts only. Females do not assist.

(3) *Fowl and egg dealers.*—Doms and low caste Musalmans, both male and female, breed and sell fowls and eggs.

(4) Machhuas, Binds and Mallahs are *fishermen*, and their women *fish-mongers*.

(*b*) *Vegetable food*—

(1) Grain dealers are Banwars, Kalwars, Rowniars, Telis and Sundis. Both males and females are engaged in this pursuit.

(2) *Grain parchers* are Kandus and Gonds (chiefly females).

(3) *The preparers of pulse* and flours are Gonds and Kandus, chiefly females, and the sellers Banwars, Kalwars, Rauniars and Sundis (both males and females).

(4) *Bakers* are invariably Musalmans, females not assisting.

(5) *Vegetable and fruit sellers* are Khatics, Kunjras, Kaharis and Turhas, both male and female.

(6) Confectioners and sweetmeat-makers and sellers are Kandus and Halwais (both males and females assisting).

(*c*) *Drink, condiment and narcotics*—

(1) *Country spirit distillers and sellers, and sellers of bhang, opium and ganja* are, generally speaking, the same castes as the farmers of liquor shops, viz., Kalwars among Hindus, and Kalals and Jolahas among Musalmans (females do not assist).

(2) *Toady-drawers and sellers* are Pasis. The males tap, and the females sell, the toddy.

(3) *Sugar manufacturers and sellers* are Banwars and Rauniars (females do not assist the males).

(4) Molasses makers and sellers are Babhans and Rajputs (females do not assist).

(5) *Saltpetre preparers and sellers* are Nunias (females considerably assisting the males)

(6) *Grain and general condiment vendors* are Banwars, Rauniars, Kalwars and Musalmans (the females greatly assisting the males).

(7) *Betel leaf and areca-nut sellers* are Panheris *alias* Baruis (both males and females assisting).

(8) *Tobacco manufacturers* are Musalmans and Kalwars (the females assisting the males considerably).

(*d*) *Mineral substances.*—Kankar is the only mineral substance found in the district. It is worked by Nunias and Beldars for contractors, the males digging and the females carrying.

(*e*) The *earthen potteries* of Siwan are noted and are extensively exported. The manufacturers are Hindus and their caste is called Kumhar. Females considerably assist the males.

(*f*) *Building.*—Bricks, tiles and lime are locally made by Binds, Kumhars, Koiris, Musahars, Nunias and Musalmans. Thatching work is done by Musahars, Tutwas and low caste Musalmans. Masonry work is done chiefly by Kurmis, Koiris and Musalmans. The females assist the males greatly in the last named occupation only.

(*g*) *Fuel and forage* —Ahir females prepare and supply cowdung cakes. Chamars, Dusadhs, Musahars, Rajwars, and Dhanuks collect grass and sticks and their females sell them.

(*h*) *Firework makers and sellers* are chiefly Musalmans. Females are often sellers.

(*i*) Knives, scissors and tools are manufactured by Lohars. The females do not assist.

(*j*) *Ploughs* are made by Barhis and other implements by Lohars. The females do not assist in these lines.

(*k*) Sonars are general ornament makers. A few of them also repair watches. The females do not assist.

(*l*) Thatheras *alias* Kanseras are makers and sellers of all kinds of metal utensils. The females do not assist.

(*m*) Telis exclusively are oil and oilcake pressers and sellers. The females do more in this business than the males.

(*n*) Doms are makers and sellers of all kinds of bamboo articles, including umbrellas, baskets, fans, brooms, mats, screens, &c. The females assist greatly.

(*o*) Workers in *tin and zinc* are Thatheras. The females do not assist.

(*p*) Laheris (Musalmans) both male and female make *choories and* bangles. The former collect the lac, while both males and females manufacture and sell the articles.

117.—*E*—*Pastoral groups.*—(*a*) *Horses and horned cattle*—

(1) *Horse breeders and dealers.*—Rajputs and Babhans breed and deal in horses.

(2) *Cattle breeders and dealers.*—Bullocks of superior qualities are imported by Rajputs, Ahirs, Atiths and Jolahas. Cows and ordinary bullocks are locally bred by most castes of both Hindus and Musalmans.

(3) *Buffalo breeders and dealers.*—Buffaloes are bred and exported to Patna and Gaya districts by Ahirs, Atiths, Chiks and Jolahas.

(*b*) *Sheep and goats*—

(1) Herdsmen are chiefly Bharihars, male and female.

(2) Sheep and goats are largely bred throughout the district by Bharihars, Chiks and Jolahas (both male and female), and are exported to Calcutta and Nepal by the two last named castes.

(3) Pigs are bred and consumed locally by Dusadhs and Doms, the females of both castes assisting.

(*c*) *Farriers and gelders* are found in towns and big marts. They are chiefly Musalmans.

(*d*) Rajputs and Musalmans break and train horses, and Musalmans are the chief elephant breakers and trainers.

118. *F.—Hunting and fishing groups.*—(*a*) Nats *alias* Natuas and Tharus hunts squirrels, rabbit, and tortoises, &c., and live upon them ; the females are beggars.

(*b*) Mirshikars are falconors, bird-catchers and sellers. Their females do not assist.

(*c*) Mallahs are fishers, and their females fish-mongers.

119. *G.—Serving groups.*—(*a*) *Clerical establishment*—

In all offices, public and private, Kayasthas and Musalmans, being the most advanced classes in point of education, are largely employed as clerks and other ministerial officers. Bengalis still hold a good many appointments in all departments, especially in the Railway, Postal and Telegraph Offices.

(*b*) *Police Constables* are mostly recruited from Rajputs and Babhans, but higher appointments are monopolised by Kayasthas and Musalmans.

(*c*) *Village accountants* (Patwaris) are exclusively Kayasthas.

(*d*) *Barbers* are exclusively of the Hajam castes, both Musalmans and Hindus.

(*e*) *Tattooers* are Nats exclusively females.

(*f*) *Washermen* are of the Dhobi caste of both sexes, and both Hindu and Musalman.

(*g*) Kurmis, Kahars, Dhanuks, Baris and Gonds serve the higher castes Hindus as *water-carriers* and indoor servants, females being employed as largely as males. They are paid both in cash and kind.

(*h*) Brahmans are employed as cooks by all classes in preference to those belonging to the same caste as the employers.

(*i*) Chamars, Dusadhs, Musahars and low caste Musalmans are employed as grooms, coachmen and drivers. Kahars, Gonds, Musahars, Rajwars, Turhas, Chamars and Tatwas are employed as palki and banghy-bearers.

(*j*) Village watchmen are generally recruited from among the Dusadhs and Goalas. A few Rajputs and Babhans have, however, recently been recruited.

(*k*) Municipal sweepers and scavengers are exclusively Mehtars and Doms.

(*l*) Poorer Musalmans of all castes and both sexes serve their co-religionists as cooks, servants and menials.

120. *H.—Unproductive groups.*—(*a*) Bhats are story and ballad reciters. Kathaks are band-masters, players and professional singers.

(*b*) Bhars are *actors and buffoons*. They are Musalmans.

(*c*) Randis and Ramjanis are dancers and singers. Boy-dancers and singers are drawn from the Kahars, Khands, Gonds, Pasis and Dusadhs.

(*d*) Brahmans are astrologers, genealogists, horoscope-casters and fortune-tellers. Their females make sacred threads.

(*e*) Nats, both male and female, are puppet-exhibitors.

(*f*) Tumblers and acrobats are Nats. Some rope-dancers are females of the Nat caste.

(*g*) Wrestlers are Nats, Mathuria Brahmans and Musalmans.

(*h*) Exhibitors of trained animals are Calunders, generally men.

(*i*) *Nats* are snake-charmers, the females not assisting.

(*j*) Devotees are generally drawn from the Brahman, Rajput, Babhan, Koiri, Ahir and Kurmi castes among Hindus, and from the Shaikh and Sayyid castes among Musalmans.

There are but few female devotees.

(*k*) Beggars are generally drawn from the Brahman, Bhat, Atith, Dom, Chamar and Nat castes among Hindus, and from low castes of Musalmans. Female beggars are more numerous than males, both among Hindus and Musalmans.

Head X.—Administrative.*

121. I. *Administration.*—The general instructions were closely followed, with the following exceptions :—(*a*) size of circles, (*b*), use of plain paper in a few cases instead of printed schedule forms owing to non-receipt of the latter in time for distribution before the night of the census in the Siwan subdivision.

The circles were all marked on the mile to the inch map by me personally, and I made them as small as possible considering the limited number of intelligent men available for nomination as supervisors. In municipalities the circles were almost equal to the prescribed size.

122. The definition of a village was duly observed as laid down in Circular No. 10. In Gopalganj only the *tolas* of the villages were rather too frequently numbered separately.

123. Each commensal family was treated as a house and numbered separately, and each building, whether occupied by a family cooking and living in it or no, was considered a house, so long as it was likely that any one would be found in it on the census night.

124. Each of the existing *thanas* formed a separate charge, and there was no sub-charge anywhere.

125. The circles could not be made as small as suggested in circular No. 12, as it was impossible to find men to fill the places of supervisors. Their work was really not easy for common rural men to get through. The circles were made as small as could be, the total number being 135, against 94 in the last census of 1881.

126. The size of the block never exceeded 50 houses, as laid down in the Census Superintendent's circular No. 12, but in exceptional cases when enough intelligent men were not available in rural villages, two or more blocks had to be placed in charge of one enumerator.

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* *Vide* letter No. 1979, dated 14th July 1891, from J. A. Bourdillon, Esq., Magistrate of Saran, to the address of the Superintendent of Census Operations, Bengal.

127. The numbering of houses was carried on with the cheap material called *geru* (red ochre), a plentiful supply of which is obtainable in almost every village. The cost was generally met by the enumerators, supervisors, banias and *samindars*. The probable cost is estimated at one anna per village; nothing was paid by Government. The municipalities paid the cost of numbering from their own funds.

128. The permanent numbering of houses is out of the question. In the first place, it would be almost impossible to keep the numbers intact for ten years, and secondly, if this could be done, it would be useless, as by that time a re-arrangement of numbers would certainly be necessary.

129. II.—*Agency.*—Supervisors were derived from the following classes :—

Education Department	40
Police	39
Zamindars ... ... Private persons Pleaders, *mukhtars* and others	30
Hutwa Raj— Servants	10
Excise Department	5
Opium	4
Government servants	4
District Board	2
Municipal servant	1
Total ...	135

130. Enumerators in towns were partly servants of Government and mostly candidates for employment in the Census compilation office, and in rural tracts, *patwaries* and their relatives and any literate men were employed.

131. After the work was first started both the supervisors and enumerators worked with willingness, and often with great zeal.

132. There were 110 prosecutions in the district, most of them for refusing to act as enumerators or for refusing to finish the work, and a few for removing the numbers of houses.

133. Expenditure for paper and ink was borne by the supervisors and enumerators, and in many cases by the *maliks* or by the village *panchayet*. Some of the supervisors and enumerators had to incur expenditure in travelling to attend the meetings held by supervisors, Charge Superintendents, District and Subdivisional Magistrates. In a very few cases the travelling expenses were paid by Government, but in many they had to suffer their own.

134. No paid Census officers were employed anywhere.

135. *III. Attitude of the people.*—No rumours or erroneous ideas were current, except here and there the idea of a new tax was mooted. The people accepted the census as a matter of routine, and in almost all villages they did all in their power to facilitate operations.

136. The parsimony exhibited in the supply of books caused very great inconvenience, and I trust this error will be avoided on future occasions. Local officers must be trusted, and a few rupees gained by stinting schedules are dearly earned by the exasperations of a whole district.

Moreover, this is, I think, the last time that Government will find itself able to command gratuitous service on so large a scale. The supervisors had in many cases suffered appreciable loss, which all the native's faith in the virtues of a certificate will hardly induce him to undergo again. The rigorous cutting down of their expenses has been keenly felt.

137. *The results.*—At the time it was going on, I came to the conclusion that the census was being taken with great accuracy, and this opinion has been confirmed by my observations in the compilation office. I have seen thousands of schedules and the error is infinitesimal.

Abstraction and Tabulation.

138. *General management.*—The staff for general management consisted of—

	Rs.	A.	
One Inspector on	85	0	
One clerk on	20	0	
One record-keeper on	40	0	
Three assistant record-keepers on ...	25	0	each.
Five daftaris on	7	0	„
One water-supplier on	3	0	
One sweeper on	3	8	

The record-keeper was employed from about the middle of March to 15th August 1891; the Inspector from April to 14th September, two assistant record-keepers from the beginning of March and one from April, two of whom were discharged from the 15th August 1891. One only was retained up to close of September 1891. The clerk remained from April to September. One daftari was appointed from the first week of March and four from April, all of whom remained up to September 1891.

139. The Inspector, record-keeper and the majority of the assistant record-keepers were selected Government servants, who were deputed to work in the census office.

140. In the town of Chapra there is a large *serai* building, the gift of the late Babu Banwari Lal Shah Bahadur, under the management of the Municipal Commissioners of the town. This fine building was secured for the census office free of rent. At first only a part of it was occupied, but when re-abstraction began, about half of the building was taken; when tabulation commenced, two-thirds of it was occupied, and when an additional gang was employed, the entire *serai* all round was utilised.

141. In the dry and hot months from April to June the rooms of the *serai*, which have no windows opening outside, remained cool enough; and the building being built on four sides of a square with a large courtyard in the middle provided a perfect shelter to the staff from dust and the hot westerly winds which so commonly blow in this district. The working hours were therefore not changed from day to morning hours like other offices.

142. But in the rains, from July to September, the rooms became extremely sultry. The verandahs, however, then provided a perfect airy accommodation. Thus there was no outbreak of any disease all throughout the operations, and the clerks worked in comfort throughout. To this point I attach great importance, as I feel sure that this had a great effect on the quality of their work.

143. The *serai* being situated in a place where refreshment was not within easy access, the Superintendent, on my request, was pleased to sanction the entertainment of a water-supplier.

144. *Qualifications of Inspectors and record-keepers, &c.*—The Inspector and record-keepers and their assistants were very carefully selected from among the best men in the offices here, and gave very great satisfaction. To the Inspector Babu Bhavani Charan Mookerjee, in particular my best acknowledgments are due. He showed great quickness in understanding and carrying out the instructions of the Superintendent, great administrative capacity for organization, and his tact and pleasant bearing with the clerks were an important factor in the almost unbroken harmony in which the whole staff worked.

145. *Qualifications of supervisors, abstractors and others.*—Most of the supervisors knew English, and most of the abstractors, re-abstractors, and tabulators knew Hindi only. Almost all of them were men who had rendered excellent service in the enumeration of the people of the district, and were specially recommended in writing by the several Charge Superintendents.

146. Their general behaviour throughout the operations was excellent, and there was no direct or indirect attempt at a strike for hard work or fines, which were freely imposed and which had a wholesome effect.

147. As I had necessarily from my experience in 1881, a full and minute knowledge of all the details of census work, I retained in my own hands the control of the whole proceedings from the first marking out of the circles and preparation of Registers A and B in May 1890, and personally supervised every step of the operations. When abstraction first began I used to visit the *serai* every day, but later only three days a week. At the end of July I went on leave, but the machinery was then in full and smooth work, and I had no misgivings in making it over to my assistant, Mr. Phillimore, whom I had for a month or so been training to the work. He remained in charge to the end of the operations, subject to the general control of the Officiating Magistrate, Mr. McIntosh.

148. Soon after the final census day (26th February 1891), the enumeration schedules were collected by the supervisors, who made them over to the Charge Superintendents. They collected them from the supervisors and prepared the O forms from the enumerators' abstracts and supervisors' M forms, and communicated to me the final *thana* totals by telegrams and other expeditious means. The district total was therefore prepared and communicated to the Superintendent of Census, Bengal, and the Census Commissioner for India in the evening of the 3rd March 1891. It could have been communicated in the evening of the 1st had I not delayed it in order to discuss the Sonpur *thana* total (which took me by surprise) with the Superintendent of that *thana*. It was found to be quite correct.

149. Soon after enumeration, the schedules began to be received at head-quarters, and all of them were received before the 8th March. As has already been stated, Babu Banwari Lal Shah Bahadur's *serai* was secured for the census abstraction office. The despatch of the schedules to that building was effected on the 9th and arrangements for abstraction at once undertaken

150. The schedule books began to be examined, numbered, and entered in Register P, and bound into packets of about 5,000 persons each from the 10th March. One record-keeper, and two assistants, and one daftari were employed from the 9th March 1891.

151. A pioneer gang, consisting of 8 men, were employed and their training commenced in the first week of April. From the second week, viz, 8th April, the full five gangs sanctioned for this district, consisting of 135 men in all, were put to work. The task of a week or eight days was performed, as instructed, in a fortnight, after which the tasks laid down were duly completed from time to time in the subsequent working periods of eight days till July.

152. Under census circular No. 76, dated 9th June 1891, directing us to finish abstraction by the 31st July, an additional full gang of abstractors, &c., was employed for the whole month of July. As it was estimated that after employing the additional gang for four working periods, there would be 33 packets still remaining to be abstracted by the end of July, some of the main packets were broken up and some slightly increased, so that the total number of main packets remaining to be abstracted was 26 only. These were under orders of the

Superintendent given out for abstraction to supervisors, abstractors, &c., as piece-work, at the rate of Rs. 15 per packet, for the eight different sheets, including the preparing of test-slips, re-abstraction, &c. By this means abstraction from the schedules of the whole district was completed on the 1st August 1891.

153. The total expenditure on abstraction amounted to Rs. 6,313.

154. A gang of abstractors allowed for each half million of population consisted of—

				Rs.
1	Supervisor on	...	...	25
1	Test-slip clerk on	...	...	15
3	Readers } for sheet	I		
3	Abstractors }			
2	Abstractors for sheet	II		
4	Ditto ditto	III		
2	Ditto ditto	IV		
1	Abstractor ditto	V		
1	Ditto ditto	VI		
3	Abstractors ditto	X	on ...	12 each.
5	Ditto ditto	XI		
1	R. form clerk ditto	XI		
1	Extra clerk			
28				

155. The task prescribed for all the sheets proved not to be so heavy as at first appeared, and it was generally completed in about four hours, even by working at a slow but careful speed.

156. Verification by going over the completed task and putting dots over the ticks was introduced at a later period at my suggestion, and a circular order embodying the reform was issued by the Superintendent all over Bengal in his circular No. 78, dated 16th June 1891. This system helped us in the extreme to secure accurate work, and the burden of the re-abstraction branch was necessarily much lightened.

157. A system of abstracting two or more sheets upon the dictation of one reader, which was introduced for the additional gang of abstractors in July, was found to be most convenient and useful for getting really accurate work. The system was thus carried out—

158. Both sheets I and XI were abstracted by two abstractors and one reader at one and the same time. Sheets II, IV, and X were abstracted together by three abstractors and one reader. Sheets V and VI were abstracted by one reader and one abstractor. Sheet III, though treated as one of the ordinary sheets, was in reality one of the most intricate ones owing first to a large variety of occupations, and second to the numerous wordings for one occupation. One reader and one abstractor upon this sheet abstracted much more than two men abstracting separately. The assistance of a reader was most certainly the principal element in the rapidity and accuracy of abstraction and tabulation.

159. *Re-abstraction.*—The whole staff consisted of—

5	Adjustment clerks on	Rs.	25 each.
10	Re-abstractors	„	15 „
15	Ditto	„	12 „

160. Having regard to the urgency of the work and with a view to teach new men their business in re-abstraction, 26 men were taken on as an extra abstracting gang from the 27th April. In order to familiarise them with the work, they were given a new batch of books to abstract from, and as soon as the first batch was ready for them to re-abstract in their working period of ten days, this gang was closed and turned into the re-abstracting gang.

161. Re-abstraction was commenced from the 8th May. The re-abstraction, adjustment, and correction of the first batch of sheets, about 50 per cent. of which required correction, took about a fortnight. After the first batch, each batch of sheets was fully adjusted and re-abstracted regularly in the working period of eight days.

162. *Tabulation.*—The staff sanctioned for tabulation was calculated at the rate of seven tabulators for each abstracting gang, but two gangs of tabulators were worked together as if they were one gang. This gave—

2	Tabulators on	Registers	III, IV, V and VI.
2	Ditto	ditto	VII and IX.
2	Ditto	Register	XIV.
2	Ditto	ditto	XVA.
2	Ditto	ditto	XVB.
2	Ditto	ditto	XX.
2	Ditto	Registers	VIII and IX.
14			

163. Tabulation was commenced on the 25th May 1891 under one supervisor only, and the greatest efforts were made from the first to complete the daily tasks.

164. Under the rules first issued by the Superintendent, the supervisor had only to see that the tabulators turned out their full tasks. No check or examination of the work was contemplated in the rules. But when the work turned out was examined, it was found to be inaccurate. Upon my suggestion, conveyed in this office No. 1711, dated 10th June 1891, and based upon what I learnt by painful experience in 1881, the Superintendent introduced the system of verification, which helped to make the work more accurate. A double staff of tabulators was sanctioned by the Superintendent, but only 17 men were taken on by the end of June. They were engaged upon comparing and checking the tabulation registers which had already been compiled before that date

165. It was at first proposed that totalling should be done in the Census Office, Calcutta, but subsequently, under circular No. 79, dated 25th June 1891, it was ordered that it should be carried out in the district offices. For this purpose ordinary register forms were used, but for Registers XIV, XV, XIX, and XX special totalling forms, W, Y, S, and Z, were prescribed and used.

166. The tabulation registers of the seven *thanas* tabulated before the introduction of the totalling had to be gone through afresh, and corrections made before totallings could be done. The totallings of *thanas* Darauli, Gopalganj and Mirganj, and the three municipalities of Chapra, Siwan and Revelganj were prepared as soon as a file of 60 abstraction sheets was tabulated into any of the tabulation registers. This saved a great deal of trouble and expense.

167. Under paragraph 5 of circular No. 68, dated 11th May, the abstraction sheets were first made into files of 50 each to suit the prescribed limit of tasks. The tabulators, therefore, completed the tabulation of each file separately.

168. All the tabulation register forms (except X to XIII, and XIV, XV, and XIX, which had 12 lines) had 10 lines of entries in each page, hence the agreement of the figures of the registers with 10 lines could not be made at any other unit than 60 in the register with 12 lines. Accordingly it was not long before the abstraction sheets were made into files of 60, which suited all the registers.

169. The tasks prescribed under the rules were not evenly fixed for all the registers. In some they were certainly too easy and light, while on others they were too difficult and almost impossible of execution.

The tasks of completing the tabulation from 50 abstraction sheets on to VIII and IX was about half of what an ordinary man could do with facility in a day. The task of 25 sheets for Registers XVA and XVB was more difficult, owing to the large variety of wordings of the occupations. The tasks on I, III, IV, and V were never done up to 50 sheets. The highest limit reached was about 30. Then, again, the task on VII was easy and was generally completed in three hours, but that on XIX was difficult and was done up to 30 only; while that on XIV never exceeded 20. That on XX was the most difficult of all, owing to the large variety of castes, and the highest outturn accomplished by the best men was 15 sheets only.

170. In some of the special totalling forms for Registers XIV, XIX and XX the castes occurring in a group of 60 sheets were arranged alphabetically. This process gave a little trouble to arrange at first, but was found most easy for purposes of comparison of one totalling form with the other. One alphabetical list of a group of 60 gave much help in preparing another list for another group.

171. No extra men were employed for abstraction of Christians on sheets VIII and IX and tabulation of Registers XVI and XVII, but two men were deputed from the regular staff for a few days for this purpose and the work completed without any extra expenditure.

172. A few of the extra men were deputed to tabulate from sheet VII into the different infirmity registers X to XIII and X*a* to XIII*a* and all the registers were completed in about 20 days by two men only.

173. *Rewards.*—The abstractors received the promised rewards for May and June only; those for July and August remained unpaid. No rewards were paid to re-abstractors or tabulators. Also no rewards were paid to supervisors, excepting to five selected supervisors for one month only, who were paid as an assurance that rewards were not only promised but were to be actually paid.

174. *Expenditure.*—The total expenditure on account of salary, contingent, and rewards of the census staff amounted to Rs. 15,519-5-9. Carriage of forms and cost of telegrams were mostly met from the office contingencies, and no charge was made against census grant.

Forms.

175. *Abstraction sheets.*—In abstraction sheet I the age periods, printed in both Hindi and English characters in column 1, were often the cause of confusion in distinguishing the ticks from one age period to another. Besides, the existence of two lines against some of the age periods was also confusing. The supervisors often made mistakes in casting sub-totals in red ink against the exact age periods required for the test-slip for comparison of sheets XI, II, and III. Some special mark or thick lines printed at the proper places would have, at a glance, shown the place where to put down the sub-totals. It is quite natural that one working at a rapid rate would find it difficult to fix his point at once among so many lines without committing blunders as stated above.

176. The age periods in column 2 in sheet II should also in future be printed either in English or in Hindi, but not in both.

177. Sheets III, IV, V and VI, VII, VIII, and XI require no comment.

178. The age periods in sheet VII were not liable to be confused, as the figures in both English and Hindi were printed in one and the same line.

179. Sheet XI was one of the most important and intricate sheets, and it required very careful attention to see that the figures of one age period were not put down in another by mistake. Notwithstanding these, the form had the age periods printed both in English and Hindi characters in so thickly and confused a manner, that it is difficult even for an experienced clerk to fix the positions of the different age-periods with ease, much more so for an abstractor working against time for many hours a day. This sheet should be printed in the clearest possible manner in future, even at the cost of a little increase in the bill for printing and paper.

180. *Test-slip and other forms.*—The test-slip, as at first issued, was most elaborate, but the difficulty in filling in all the columns was soon detected by the Superintendent, who ordered that the superfluous entries need not be made. There being no means in the test-slip of comparing the number of persons of each caste abstracted in sheet IV with those in X and XI, which must agree with each other, I suggested a form for the comparison of the figures in the said sheets, and applied for sanction for three extra hands about the middle of May 1891. But the Superintendent did not think the test form capable of improvement, and declined to sanction any increase of the existing testing establishment. He, therefore, laid the task of checking and correcting the discrepancies upon the re-abstractors.

181. Slips A and B were rendered quite useless, as the whole packet had to be made over to each gang of re-abstractors. A manuscript receipt register was opened showing the number of the packet, the date of issue, and initial of adjustment clerk and date of return to record-keeper.

182. *Attendance register.*—There are two columns—one for date and another for hour of attendance. In the column for date noted in the heading column the hour of attendance can be written, and the form should have space in the middle for binding. The other forms do not require comments.

183. *Tabulation forms.*—These were admirably well drawn up. Owing to registers XIV, XV, XIX, having been provided with 12 lines in each page, and not 10 lines as in all others, there was no other means of intercomparison with other registers except at the only point of 60 blocks. Had these also had 10 lines, as the others had, a comparison could have been effected at every tenth line. This point should on no account be overlooked in future.

184. The compilation into *thana* and district totals of the totalling forms may in future census be well carried out in the district offices.

185. I generally agree with the opinion expressed by the Census Superintendent in paragraph 3 of his circular No. 98, dated 6th January 1892, regarding abstraction of the simplest sheets first, the more difficult ones next, and the most intricate at the end. As regards pay, I should say that there should be some limit of minimum and maximum pay, which may be made available to the intelligent and hard-working men according to their merits. A wide field for fudging would be opened if no margin for error should be recognised, and any re-abstraction needed would be paid for out of the withheld pay.

186. *Conclusion.*—The two great complaints which as a District Officer I am bound to make against the Census Superintendent are those of varying instructions and penuriousness. No one knows better than I how difficult it is to issue orders which shall be complete in every particular and require no further addition or modification. It is also, I believe, an open secret that Mr. O'Donnell's change of orders was in several cases due to peremptory instructions from the Imperial Census Commissioner at Simla. For the extreme penuriousness with which the expenditure was regulated from first to last there is less to be said. It was with shame that I communicated some of the Superintendent's orders to my assistants, and I consider this cheese-paring policy to be utterly unsound. This niggardliness appeared at once in its most impolitic and most exasperating form in the stinting of the supply of books. The stinginess with which these were dribbled out was most irritating, and caused an immense amount of needless delay, difficulty, and annoyance. No doubt the Superintendent will take credit to himself for having carried out not only a cheap census, but one cheaper than the estimate, but much of this saving has come out of the pockets of those who can ill afford it, and unless the present generation of enumerators and clerks shall have passed away before the operation is repeated, District Officers will find it very hard in 1901 to get so much good work done gratuitously or for inadequate remuneration as was done in 1891.

Appendix showing references for each head of the report.

HEAD I.—EARLY HISTORY, &c.

Hunter's Statistical Account of Saran and old records.

HEAD II.—MOVEMENT OF THE POPULATION.

1872	...	... Tables IA and VII.
1881	...	... Tables I, II, IX, XI, XVIII, XXII, and XXIII.
1891	...	... Compilation sheets I, II, III, IX, and X.

HEAD III.—VARYING DENSITY OF THE POPULATION.

1872	...	... Table VII.
1881	...	... Table XVIII.
1891	...	... Compilation sheet III.

HEAD IV.—RELIGION.

1872	...	... Table IB.
1881	...	... Tables III and XXIV.
1891	...	... Compilation sheet VI.

HEAD V.—INFIRMITIES.

1872	...	... Tables IC, (in four parts).
1881	...	... Tables XIV to XVII.
1891	...	... Compilation sheets XI (in four parts).

HEAD VI.—EDUCATION.

1872	...	... Nil.
1881	...	... Table XIII.
1891	...	... Compilation sheet VIII.

HEAD VII.—LANGUAGE.

1872	...	... Nil.
1881	...	... Table IX.
1891	...	... Compilation sheet IX.

HEAD VIII.—CASTE, RACE, &c.

1872	...	... Table VB.
1881	...	... Tables VIII, IX, X, XI, XXVI.
1891	...	... Nil.

HEAD IX.—OCCUPATIONS.

1872	...	... Table VI.
1881	...	... Tables XII, XXVII to XXXI
1891	...	... Nil.

HEAD X.—ADMINISTRATIVE.

Office records.

W. H. McG. & others.—Reg. No. 2939J—90--4 4-98.

DISTRICT CENSUS REPORT.

No. 632, dated Motihari, the 3rd May 1892.

From—W. D. Blyth, Esq., Magistrate of Champaran,
To—The Secy. to the Govt. of Bengal, Financial Dept.

In compliance with the orders contained in Government order No. 7T.—F., dated the 3rd October 1891, I have the honour to submit the following report on the census of this district taken in 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF CHAMPARAN, 1891.

Head I.—Early History, &c.

The district of Champaran, which forms a portion of the Patna Division, is bounded on the north by Nepal; on the east by the district of Muzaffarpur, the river Baghmati forming the natural boundary to some extent; on the south by the districts of Muzaffarpur and Saran, and on the west by the district of Gorakhpur and by a portion of Nepal. The river Gandak enters the plains at Tribeni Ghat and then passing through the Bagaha *thana*, it takes a south-easterly course, separating the district of Saran from Champaran.

2. Civil, revenue, and criminal jurisdictions are conterminous. Appeals in criminal and civil cases lie to the Judge of Saran. A Magistrate and Collector and three Deputy Magistrates, a special Sub-Registrar, and a District Superintendent of Police are stationed at Motihari, and a Joint-Magistrate and Sub-Deputy at the head-quarters of the Bettiah subdivision. There was an *ex-officio* Sub-Registrar at Bettiah, but this office has been converted into a rural office, while two new rural sub-registry offices have been opened, one at Kesaria and the other at Dhaka Ramchandra. Previous to the 8th February 1887 only one Munsif was stationed at Motihari for the whole of Champaran; since that time there has always been a second Munsif who is also stationed at Motihari. There are two Opium Sub-Agencies with head-quarters, the one at Motihari and the other at Burharwa in the Gobindganj *thana*. The Sadar subdivision consists of police-stations, Adapur, Dhaka Ramchandra, Motihari, Kesaria, and Gobindganj. Madhuban, which was formerly a *thana*, has been now formed into an independent outpost. There are three *thanas*, Bettiah, Bagaha, and Hardi, in the Bettiah subdivision.

3. The area of the district is 3,531 square miles. The jurisdictions of the police-stations have undergone changes since 1872, and consequently it is difficult to make an accurate comparison of the population of the different *thanas*. I have, however, had two statements prepared. The first shows the areas of the *thanas* and their population in 1872, 1881, and 1891. The second shows the population in 1881 and 1891 of the area at present comprised in each *thana*. In considering the increase of population in the various *thanas*, it is to the latter that reference must be made as the former is misleading.

4. The average increase in the population of the whole district at the census of 1891 over that of 1881 comes to 8 per cent. Adapur shows an average of 20·8 and Hardi 15·2. The increase in Hardi *thana* is due to the immigration of people from the districts of Saran and Gorakhpur and from the densely-populated parts of Champaran into the fallow, but thinly-inhabited, tracts in the north-west of the Hardi *thana*, which were transferred from the jurisdiction of Bagaha. Adapur, which borders on Nepal, contains very fertile land; but until within recent years cultivation had not extended to it. All waste-land in the *thana* is now being taken up, and in consequence there has been a very marked increase in the population. The increase in the other *thanas* does not vary to such an extent from the average percentage of increase in the district as to call for any special remark.

Head II.—Movement of the Population.

5. Statement A shows the population of each *thana* per square mile. The census of 1881 showed an increase of 19·6 per cent. in the population of the district as compared with the population found by the census of 1872, while the late census only showed an increase of 8 per cent. as compared with that of 1881. The apparent falling off in the rate of increase is due, I believe, to the fact that while the census of 1872 was viewed with distrust, and was probably rendered inaccurate to some extent by the people trying to conceal the true number of members in the various families, the censuses of 1881 and 1891 were not viewed with the same amount of apprehension and were consequently much more accurate. A large portion of the percentage of difference between the figures of 1872 and 1881 was thus fictitious, while the percentage of difference between the figures of 1881 and 1891 represents only the actual increase of population, and consequently the latter is much smaller than the former. In 1872 the district population was 408 per square mile against 487·5 and 526·6 per square mile in 1881 and 1891, respectively. The increase is visible in all the *thanas* of the district varying from 3·2 in *thana*

Bettiah to 20·8 in *thana* Adapur. The increase in Hardi has already been explained as being due to the immigration of people from the districts of Saran and Gorakhpur in search of unoccupied land, which is found in abundance in that *thana*. In his annual report for the year 1890-91, the Subdivisional Officer of Bettiah says: "I am of opinion that during the past year there has been a considerable immigration into this subdivision from Saran and Gorakhpur. The northern *thanas* of Hardi and Bagaha are sparsely populated, and fallow land is only very gradually being brought under cultivation." The pioneers of cultivation in this part of the district are the Tárus, and as the jungle is being cut and the cultivation extended, the tract is becoming less unhealthy, and land in it will become more and more sought after, and the pressure of the population in Saran and Gorakhpur and in the more southern parts of this district will no doubt in time lead to the northern portion of the district being more thickly populated than it is at present. A portion of it, however, which is covered with low hills, can never afford the same advantages to cultivators as other parts of the district, and the northern part of the district must always remain less thickly populated than the other parts of it.

6. There is very little or no emigration from the district. The figures for other districts not being available, I am unable to give the statistics regarding emigration for the last decade; but the census of 1881 showed that the percentage of emigrants from Champaran to other districts in Bengal was 1·83 of males, 3·15 of females, and 2·49 of both sexes only. There is more unoccupied land in this district than in any other in the Patna Division. The small percentage of emigrants consists probably of those poorer classes who temporarily seek employment, either as labourers or servants, in other parts of Bengal. The people of this district also go across to Nepal in search of work.

7. Champaran is a large paddy-producing district, but though it contains large tracts still available for cultivation, its notoriety as the most unhealthy district in Bihar has kept people away from it. It is, however, gradually losing its bad name, and though still very feverish, is slowly improving in health; and the extension of the Tirhut Railway and the density of the population and competition for land in the neighbouring districts will, in the course of a few years, doubtless increase the demand for lands and so raise the rents to what obtains in other districts in North Bihar. For sometime, therefore, immigration and not emigration must be the characteristic of Champaran. The figures of 1891 show a proportionate increase of 65,508 males and 72,349 females in the district population, the increase of the female population out-numbering that of the male. The percentage of immigrants at the census of 1881 was 11·24. The census of 1891 discloses a percentage of 13·3 persons born out of the district. This high percentage is made up largely by persons from the neighbouring districts of Saran, Muzaffarpur, Gorakhpur and the Nepal Tarai on the north frontier, which contribute 4·4, 3·1, 2·1, and 1·4 per cent., respectively, of immigrants into this district. The North-Western Provinces, Gaya, and Darbhanga come next: a large number of the immigrants have permanently settled here. There are many, however, who, though residing in other districts, hold lands in this district for cultivation and export the produce to their own homes. These men reside temporarily during the harvest season in the district, and leave it after the crops have been gathered. A large portion of the male population have got employments in Government offices and in indigo factories and in various capacities in the Bettiah Raj. Those who have come from the North-West, Panjab, Oudh, and up-country are for the most part engaged in trade. There is not much internal movement of the people from *thana* to *thana*. During the winter harvest there is a flow of labourers into Champaran, as there is into other paddy-producing districts from districts in which the rice harvest is not so productive. These labourers return to their homes after the paddy crop is cut. Some people also leave this district for short periods, and go to Lower Bengal in search of work as coolies after the cessation of agricultural operations here. Some of the Nepalese are refugees, who, finding that State too hot for them after the disturbance created by Ranbir Jung, fled from Nepal and took refuge in this district. But the majority of the Nepalese are people from the Nepal Terai, beyond the frontiers, who have got employment either as coolies or on other work in this district; or, who being related through inter-marriages with people on this side of the frontier, were either residing in this district or had come across the frontier temporarily at the time of the census.

8. The statement (B) of birth-places annexed shows that while the males amongst the foreigners amounted to 140,992, the number of females was only 107,519. In two cases only do the females exceed the males, and those are the cases of persons born in Muzaffarpur and in Nepal. Nepal and Muzaffarpur are not separated by any very formidable natural boundary from Champaran, and the excess in the number of females is probably due to the number who have contracted marriages on this side of the boundary.

9. The Bengali population is composed mainly of clerks in Government offices and in the several indigo factories in the district. Shahabad and Patna show a very great decrease in 1891 in the number of persons who claimed their birth-places in those districts as compared with the number in 1881. It is possible that, except the temporary residents in service, the rest have become settlers in 1881, and their children have now merged into the district population. It is not easy with the scanty information at our disposal to specify with any amount of certainty the number of labourers that had temporarily come to the district at the time of the census or the number of persons who have immigrated in search of land with the view of ultimately settling in the district. But there is no doubt that the labouring classes out-number the permanent settlers, while the professional or service seeking immigrants form a very small portion of the foreign population of the district.

10. The number of towns in the district has not increased since 1872. There are no natural products, manufactures, or mining centres, to attract traders from other parts of the country. There is little or no trade deserving the name. The Gandak on the west and Baghmati on the east of the district and part of the Sikhrena, which rises in the district and flows through it, are the only rivers affording water communication, while the backward state of the people and the want of commercial products are a bar to the formation of any extensive trading centres. The trade with Nepal which passes through Motihari and Sagauli is not calculated to enhance the importance of these places, as they are merely transmitting stations. The export of paddy from this district, and through this district from the Nepal Terai to other districts during the winter being temporary and the grain not being stored in any central place, but being disposed of by the cultivators, does not help to form any important commercial centre. Of the two towns in the district, Bettiah is the only one really deserving of the name. It is an old town and being the seat of the Maharaja Bahadur of Bettiah has grown in trade and importance. Motihari, which has recently risen to the rank of a town and which is still increasing, owes its increasing importance and extent to the extension of the Tirhut State Railway and to the location of the Government offices in Motihari. It has changed very greatly in appearance and extent since 1872 and is improving daily. The statement C shows the steady increase in the population of these two places since 1872.

11. There is always and everywhere some distinction between an urban and rural population. This distinction, however backward the town and its people may be, is visible in the general appearance, mode of living, dress, and speech of the townsmen as compared with those of the villagers. An improvement in these points is also found in the population of the towns of this district over those of the interior.

12. Mining centres: there are none in the district.

Head III.—Varying density of the Population.

13. Statement A in the appendix shows the varying density of the population in each *thana*. The average density of the population in 1872 was 408 per square mile against 487·57 and 526·6 per square mile in 1881 and 1891, respectively. The density varies from 273·8 per square mile in *thana* Hardi to 802·7 in *thana* Dhaka Ramchandra. From the statement it will appear that *thanas* Dhaka Ramchandra (802·7) and Adapur (747·4) are the most thickly-populated *thanas* in the district, while Kesaria with Madhuban (682·8), Motihari (660·4), Gobindganj (658·2), and Bettiah (622·1) come next. The two *thanas* of Bagaha (304·3) and Hardi (273·8)) are the most thinly populated. Hardi and Bagaha comprise the most unhealthy and jungly parts of the district, and hence the great difference in the density of the population between them and the other *thanas*. The other *thanas* consist of lands which are more productive, while their climate is also much healthier. The tract between the Gandak on the west and the Baghmati on the east, situated as it is at a distance further from the Terai on the north, and being the paddy-producing part of the district and free from those malarious diseases which are prevalent along the Terai are, in consequence, much more densely populated than Bagaha and Hardi.

Head IV.—Religion.

14. From the Statement D appended, it appears that no change has taken place in the distribution of the people according to religion since 1872. A steady increase is visible among the Hindus and Muhammadans in all the *thanas* except Bettiah, as these figures are not figures for corresponding areas, however, the decrease is due probably to the change in the jurisdiction of the *thana*. There is at Bettiah a Roman Catholic mission, and this accounts for the large number of Christians in that *thana*.

15. No new sect is known to have sprung up of late; the predominance of the Hindu population over the Muhammadans requires no comment.

16. There is no place of pilgrimage of any such special note in this district as to draw people in large numbers from other districts. At Tribeni there is a shrine which is now apparently growing in fame, and the number of persons attending the annual fair there is gradually increasing. There is also another temple of Siva at Araraj, and there fairs are held annually in Phagun and Bysakh. The fairs last for about a week and shopkeepers and traders from the neighbouring districts, but mostly from Motihari and Bettiah, bring their goods for sale. But neither these gatherings nor proselytism appears to have any influence on the growth of any religious sect.

Head V.—Infirmities.

17. The accompanying statement E shows the number of insane persons and idiots and persons who are deaf, blind, and lepers in the district at the censuses of 1872, 1881, and 1891, respectively.

18. The percentage of each class of infirms is also given in the statement: as the census returns of 1872 and 1881 do not give separately, *thana* by *thana*, the number of infirm persons of each class, it is impossible to compare their distribution with that of the return of the census of 1891. The figures seem to me to be almost worthless. There is no reason for such a decrease in the number of insane persons, and there is not the slightest doubt that many persons who are insane have escaped being included in this class from the unwillingness of the relatives to admit the insanity of any one who is able to utter even two or three

words. Goitre is very common in this district and the consequent cretonism prevails to a very large extent. The returns show, however, *no* idiots in the whole of Champaran. The great decrease in the number of lunatics renders it improbable that the idiots have been included under that head, and the only possible explanation is as in the case of insane persons that the relatives looked tenderly on their infirmities and did not wish to bring on them the slur of being entered as idiots, and consequently omitted them from this category. That Champaran is noted for the number of its idiots is shown by the Bihar term for an idiot is "Majhowa kabagurie" Majhowa being a *pargana* in Champaran, and from the fact that it is usual when any one displays a want of quickness of perception, to ask him sarcastically from what part of Majhowa he comes ("Kahanka Majhowa"), thereby delicately inferring that he is an idiot: persons affected with goitre, as well as idiots, should have been included. Goitre is most peculiar, so far as Bihar is concerned, to Champaran. In the other districts of the Patna Division goitre is very rarely seen, but there are parts in Champaran where not only men but even birds and dogs are said to have got this disease, though I must say, I have never seen any of these latter cases. There are certain streams and wells in the district the water of which is said to produce goitre, while the water of other wells, sometimes in the same village, is said to cure it. Thus there is a well near the Pipra outpost which is said to produce it while the water of the well at the Pipra railway station close by is said to cure it. This disease, though found to exist in certain parts of almost all the *thanas* in the district, prevails mostly in *thanas* Gobindganj, Kesaria, Motihari, and Bettiah. The water of the river Makhna, which rises from a char near Jugdispur in Bettiah *thana* and passes through parts of Gobindganj, Motihari, and Kesaria, is known to be so bad as to produce this disease in every one who drinks it. All the villages along its course are said to be afflicted with the disease and even birds and animals that drink the water are believed to have it. The disease also prevails, but not to such an extent in parts of *thanas* Madhuban and Adapur. The Dhanauti, which falls into the Sikhrena, is also said to produce goitre. The Hardi and Bagaha *thanas*, which are the most unhealthy in the district, are much less afflicted by goitre than the other *thanas* which are more healthy in other respects. It appears that no particular definition of insanity or leprosy was given for the purposes of the census. There is no popular belief in this district on the subject of leprosy which is worthy of quotation.

Head VI.—Education.

19. The report on public instruction for 1872 contains the following remarks about the Champaran district:—

"According to the census this district covers 3,531 square miles and has a population of 1,440,815 souls, Hindus 1,240,264, Muhammadans 1,99,237; of this number 12,222 or above one-twelfth per cent. were at school on 31st March 1873: according to the returns 992 Hindus and 96 Muhammadans."

20. The following comparative statement will show the number of English and vernacular schools in 1872, 1881, and 1891, respectively:—

Year.	High English.		Middle English.		Middle Vernacular.		Primary.		Total.	
	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.
1	2	3	4	5	6	7	8	9	10	11
1872-73	1	63	.....	.....	.....	.....	70	1,025	71	1,088
1880-81	1	98	2	120	4	154	952	8,988	959	9,360
1890-91	1	202	9	763	3	180	982	19,617	995	20,762

From the above figures it will appear that the number of schools and pupils have increased to a very great extent since 1872. The number of high English schools is the same, but the number of pupils have risen from 63 to 202, while the number of middle English schools is 9 in 1891, against none in 1872, with 763 pupils. Motihari, Gobindganj, Kesaria, and Bettiah *thanas* stand foremost in point of education, while Adapur and Hardi are the most backward *thanas* in the district.

21. A very large number of pupils in the high and the middle class English and vernacular schools consists of Brahmans, Rajputs, Babhans, and Kayasths, the last predominating: other castes, specially the trading classes, have now begun to send their boys to school.

22. In primary schools the boys of the lower castes, specially of the trading classes, predominate. The number of Muhammadan boys in all classes of schools is very small.

23. Twenty primary schools with 300 boys have been opened for the benefit of the Tharus, the aboriginal tribe already mentioned as inhabiting the north of the district along the Terai.

24. Thee are four Dom settlements in the district, in two of which special *gurus* have been appointed to teach Dom boys.

25. The following table will show the number of pupils, Hindus and Muhammadans in 1872, 1881 and 1891 :—

Year.	Hindus.	Muhammadans.	Others.	Total.
1	2	3	4	5
1872-73 ...	992	96	.. ...	1,088
1881-82 ...	8,162	1,189	139	9,490
1890-91 ...	16,832	3,358	568	20,762

Head VII.—Language.

26. The only language spoken by the people of the district is Bhojpuri Hindi with a little mixture of Maithili. Foreigners, of course, speak their own languages among themselves.

Head VIII.—Castes.*

27. The classification of the population under this head, has been made on the basis of the last census.

There is no record in this office, nor have we received any return from the Superintendent of Census from which the distribution of each caste, *thana* by *thana*, can be made out. The census reports of 1872 and 1881 also do not give such information. It is, therefore, impossible to attempt to explain the distribution of the chief castes in the district.

28. The list of castes annexed has been prepared, as far as possible, in the order of social precedence, though it is very difficult to say, among the lower castes, which has a social precedence over the other. In the list of Baniyas are to be found castes who, according to the Hindu *Shastras* are even lower than the lowest Sudra. It is not easy to say whether the Lohar should take precedence over the Barhai or the Kurmi over both. As the Kurmi caste consists of a subcaste, *Jaiswar*, who performs menial service, it may be supposed to have a lower status, but at the same time it consists of other subdivisions, such as Chandel, Ayodhiya, &c., who are regarded as more respectable than most of the lower classes and even Baniyas; many of them have *zamindaris* and they do not eat food touched by others. No social movement of any interest has been known to have taken place among any of the castes of this district, except that the Kayasthas of whole India have set up a movement claiming themselves to be Chhatris or a status equal to them and entitled to perform all those religious ceremonies which are enjoined for that twice-born caste by the *Shastras*. This is not a new question, but it has been exercising the minds of both the Kayasthas and Brahmans since many generations back. It has been, however, settled in favour of the Kayasthas. No particular caste may be said to belong to the class called *Zamindar*. Now-a-days some one or other among most of the castes will be found to have more or less *zamindari*. The information supplied by the census returns does not specify the nature of tenures held by the people, but it may be safely said that 75 per cent. of the population have some sort of tenure or other. They cultivate lands either as *seratdars*, *britdars*, occupancy tenure-holders at fixed or varying rents, or as *bataidars*, while following, at the same time, some other occupation.

29. But, as a rule, the largest number of *zamindars* will be found among the first four castes, Brahmans, Babhans, Rajputs, and Kayasths; the Babhans standing first in the category both in respect to number and extent of their *zamindari*. In the same way the largest number of cultivating *raiyats* and tenure-holders will be found among Babhans and Rajputs and Koiris. Brahmans and Kurmis of particular subcastes coming next.

Brahmans, Babhans, Rajputs, and Kayasthas enjoy special privileges in respect to rent and homestead lands. As a rule they do not pay any rent for their homestead lands, required to do no service for the *zamindar*, and very often their rent is lower than that paid by the other castes In many places they enjoy the *jalkur* and *bankur* rights and receive rents, &c., from the lower castes living on homestead lands—rights appertaining to the *zamindar*.

30. Chamars, Dusadhs, Musahars, and Bhuiyas as a rule take to field labour, but sometimes particular individuals of other castes are forced by their circumstances in life to work in the fields or elsewhere.

31. Field labourers are remunerated as below. Haluahas, or ploughmen, receive three and-a-half seers grain per diem for working till noon, and if they work the whole day they get seven Lohia pice or three and-a-half seers grain and one seer more for food. Labourers engaged in weeding get seven pice and half-seer grain for food or three and-a-half seers grain, while those who are employed in cutting crops receive two bundles for every 16 bundles they cut. Labourers in indigo fields get: males five Lohia pice, females four pice, and children two or three pice per diem.

*Vide letter No. 628, dated the 20th April 1893, from W. D. Blyth, Esq , Magistrate of Champaran.

32. Mr. Risley's book on the castes in Bengal has been written after much elaborate enquiry and contains more information on the customs and practices followed by all the known castes. It is not possible to gather more information within the time allowed and probably where there is no more to be given. Consequently no attempt has been made to describe the customs and practices prevailing among the different castes.

33. It will be seen that the Goála population of the district is the largest compared with the other castes: this caste being more of a pastoral tendency—the extensive pasture-lands and jungles in the district originally attracted this caste to the district. They depend largely on cattle for their living.

34. *Muhammadans.*—No special remark is required about this community. It is well known that there are four principal castes or subdivisions among Musalmans, viz., Sayed Shaikh, Moghul, and Pathan. Sayeds belong to the class Shaikh, but being descendants of th, Prophet are known by that name and are treated and respected in the same degree as Brahmans by the Hindus. A man of the last three classes would not marry a female of the Sayes class, though a Sayed would marry a female of any of the other three classes. As regardd the other Musalman castes who properly do not belong to either of the aforesaid four divisionss nothing particular is to be said. They are probably converts from Hinduism and have continued to follow their original profession, *e.g.*, Barhais, Hajjams, Telis, Kallals (Hindu Kalwar and Sundi), or Muhammadans who originally belonged to one of the above subdivisions, but were degraded and lost their original trace by following the low professions they are now doing. The list prepared by the Superintendent of Census contains many names which are merely titles or the names of professions followed by Muhammadans, *e.g.*, Mir, Mirza, Pir, &c.

Head IX.—Occupation.

35. The compilation of the statistics on occupation seems to be most tedious and complicated. The difficulty of securing specific information on this head is probably experienced in a greater degree than on any other point in the census operations. In India no regular subdivision of labour is to be found now although the caste system indicates that it existed before, while the number of small occupations is enormous. It cannot be said that each person has one sole occupation to follow. A large portion of the population make their living by following two or more occupations. The several castes indicate the principal occupation of the people, but most of them follow agriculture and other trades or professions in addition. Thus, a Brahman instead of being a student or priest alone is to be found to resort to agriculture service or to some trade as well. The Baniya whose principal occupation was trade is an agriculturist as well or has given up trade altogether and is a cultivator, money-lender, and *zamindar*; almost every man now-a-days is anxious to have some sort of connection with land. The population can therefore be said to be agricultural.

36. The statement given in the margin shows the number of population of all ages and both sexes under the six heads of occupation mentioned in the Government letter. It has been compiled from the statement prepared by the Superintendent of Census, which is already very elaborate and exhaustive. It will be seen that out of the whole population of the district 13·5 per cent. belong to the class "General labourers" which has been shown in this statement under the head "Serving class." It shows that the largest proportion of the population of the district belongs to the poorer classes who depend on either service or labour mainly to support them. The females exceed the males by only 1,000. We have no record to separate the number of children and old disabled persons from the number of the able-bodied working labourers.

A.	Agriculture	661,159	+	661,966	=	1,323,125
B.	Profession	2,494	+	1,583	=	4,077
C.	Commercial	13,821	+	12,167	=	25,988
D.	Artisans	65,940	+	63,282	=	129,222
E.	Pastoral	1,628	+	1,006	=	2,634
F.	Hunting and fishing ...	4,726	+	4,225	=	8,971
G.	Serving group, general labourers	51,482	+	45,334	=	96,816
		125,427	+	126,040	=	251,467
H.	Unproductive group ...	9,458	+	7,707	=	17,165
	Total ...	936,135	+	923,330	=	1,859,465

37. *A. Agricultural.*—Statement A shows the agricultural group of the population subdivided according to their agricultural status. But unfortunately the census papers do not distinguish the nature of the tenures held by the cultivators. It would appear that the agricultural class comes next to the "General labourer," but in point of fact the agricultural class absorbs about 75 per cent. of the population, as the percentage of the people who do not follow agriculture altogether must be very small.

38. *B. Professional.*—Statement B shows the number of the population following the various professions. It is, however, a curious fact that the census returns show 122 male *midwives*, a thing not known in this country. The *Chamarins* only serve as *midwives*, but persons known to follow the profession of midwives alone would be scarcely found in the *dehat*.

39. *C. Commercial.*—Statement C includes the bankers, money-lenders, wholesale dealers, and others who exercise purely distributary functions. The population coming under this class, however, of all ages and both sexes is only 1·3 per cent.

40. *D. Artisans.*—In this class have been included workers in (1) fabrics and dress stuffs; (2) food and drink; (3) animal substances; (4) vegetable substances; (5) mineral substances. The total population under this head comes next to the agricultural, being 6·9 per cent. to the population of the district.

41. *E. Pastoral.*—The population under this head, of all ages and both sexes, according to the last census, is only 2,624. It appears that the Goálas and Gareris, the chief pastoral castes, have been included in the other classes. The number of Goálas in this district is very large. It is due to the extensive pasture-lands and jungles in this district and in the *Terai* where herds of cattle are kept.

42. *F. Hunting and fishing.*—The total population under this head, of all ages and both sexes, is 9,656. The fishing castes are Mallas, Chains, Binds, Turahas, and Banpars. They follow other occupations as well, but they principally catch and deal in fish. Their females go out selling fish from door to door or in the market.

43. *G. Serving group.*—The population under this head comes next to artisans, the percentage being 5·2 to the district population. This is explained by the fact that it probably includes all grades of servants from the highest officer in the district to the lowest grade of menials. In this class the females of the lower classes, *e.g.*, Kahars, Kurmis, Dhanuks, who specially do menial service, work as maid servants, water-carriers, and generally do the work performed by their husbands and sons. The females, as a general rule, among the lower and labouring classes, do all sorts of work that can be done by them, and help their husbands in earning their livelihood. They work in the fields, carry loads, collect grass or wood, and do other daily labour. It has been noted in the statement of castes what sort of labour is generally done by the females of each caste.

The statement prepared by the Superintendent of Census shows a large population amounting to 251,467 of both sexes and all ages under the head "General labourer" as distinct from "Agricultural labourer" whose number is only 2,628. The latter figure probably includes only ploughmen who perhaps do no other labour. This large population under the head "General labourer" which bears a proportion of 13·5 per cent. to the district population has been put down under the head "Serving group."

44. *H. Unproductive group.*—This class includes mendicants, prisoners, buffoons, singers, and dancers, &c., and amounts to 16,095.

Head X.—Administrative.*

I.—Administration.

45. *Points in which the general instructions were departed from with the reasons for doing so.*—

The only points in which the general instructions were departed from or rather in which it was impracticable to carry them out are (1) the checking and verification of Registers A and B in accordance with the instructions contained in the Census Superintendent's Circular No. 1 of 7th May 1890, and (2) the subordination of the officer in charge of a sub-charge to the officer in executive charge of a *thana* in accordance with Circular No. 9 of 29th July 1890.

(1) *Checking and verification of Registers A and B.*—The checking and verification of these registers in the way suggested in Census Circular No. 1 of 7th May 1890, was found to be practically impossible. The initial difficulty consisted in the fact that the registers had not been corrected in accordance with the existing *thana* boundaries. The necessary corrections were, however, made in the office with the help of the revised printed lists of the Boundary Commissioner, and extracts from Register A showing the names of the *mauzas* situated in the jurisdiction of each *thana* were forwarded to the police officers concerned with orders to note against each *mauza*, after careful local enquiries, what villages or hamlets lay within its survey area.

The information was received from the police in due time, but on comparing the names of the villages shown in the police lists with those given in columns 5 and 2 of Registers A and B, respectively, it was observed that they varied very considerably. The reason being that most of the hamlets found on the occasion of the census of 1881 had either been deserted or had had their names changed, with the change of their headmen, and that many new villages had sprung up within the last ten years within the *mauza* areas. The difficulty experienced in correcting the registers was fully reported to the Census Superintendent in this office No. 953, dated 3rd July 1890, in which I pointed out that they needed not merely partial correction as he anticipated, but required rewriting. In July 1890 the Census Superintendent paid a visit to this district, and on personally inspecting the registers was satisfied as to the necessity of having them rewritten.

The lists submitted by the police were generally prepared on the same principle as followed in preparing similar lists in 1880, viz., every petty hamlet or detached group of huts which were merely homesteads lying on the outskirts of other villages, was treated as an independent village and received a separate consecutive number in the village lists: consequently, these lists had to be revised on receipt of the Census Superintendent's Circular No. 10 of 30th July 1890, in accordance with the new definition of a village as given therein. The revised village lists prepared by the police were tested by local enquiries by the Charge Superintendents, and, where necessary, corrected.

When the village lists were finally revised and tested, the rewriting of Registers A and B was taken up, and an application for the necessary number of forms required for the registers was submitted to the office of the Superintendent of Census. But in his No. 3660., dated 23rd

* Vide—Letters Nos. 147 and 233, dated 29th January 1892 and 13th February 1892, respectively, from W. D. Blyth, Esq., Magistrate of Champaran, to the address of the Superintendent of Census Operations, Bengal.

November 1890, the Superintendent informed me that the Census Commissioner did not wish that these registers should be rewritten until after the census was over. The work was accordingly left at the stage at which it had arrived on the date of the receipt of his letter.

The non-completion of Registers A and B has not, however, in any way detracted from the accuracy of the result of the census operations or caused any difficulty in carrying them out. The sites of the different survey *mauzas* were traced with the assistance of one inch to the mile maps and every village lying within the area of each carefully ascertained by local enquiries.

(2) *The subordination of Subcharge Superintendents to the Superintendents in charge of the thana.*—In his Circular No. 9 of 29th July 1890, the Census Superintendent suggested that the *thana* should form the largest executive division for the purposes of the census, but where it was too heavy it should be divided into two or more subcharges; the officers in charge of the latter being placed under the supervision and general control of the officer in charge of the *thana* area.

The circular was received after the division of the district into subcharges, and the appointment of an officer to the charge of each had been completed, and as the officers appointed were the best available in the district, it was not deemed expedient to make any change in them or to draw an invidious distinction between them by making one officer subordinate to the other—all the Subcharge Superintendents, therefore, worked independently of one another under the general control of the district or the Subdivisional Officer. The matter was fully explained to the Census Superintendent in this office No. 1346 of the 16th September 1890, and he acquiesced in the arrangements made—*vide* his No. 342 of the 25th idem. The arrangement worked most satisfactorily without causing any of that friction which would have been inevitable had the instructions contained in the Circular referred to above been carried into practice.

46. *The definition of a village in Circular No. 10 of 30th July 1890.*—The definition of "village" as given in Circular No. 10 of 30th July 1890, is, I believe, the best that could be suggested. Before the receipt of the Circular there was much uncertainty as to the precise meaning of the term, and different officers interpreted it in different ways. Some treated the small outlying group of houses and the different *mahallas* of the same village called after the names of the headmen or of the caste living in them, as separate villages, while others rightly included them in the main villages to which they properly belonged, and a great diversity of practice was the result. It may, therefore, be said that the definition has set at rest a question, the solution of which was imperatively called for in the interest of the census administration of the province. If the word had been as clearly defined on the occasion of the census of 1881, I believe a great many of the ephemeral villages, of which no trace can be found at present and which were mere homesteads, would not have found a place in Registers A and B, and much of the difficulty experienced in the verification of these registers would have been avoided.

47. *The definition of a house in the second instruction to supervisors.*—I regret I am unable to speak in the same way of the definition of a house given in the second instruction to supervisors as I have done in regard to the definition of the village in the preceding paragraph. The definition given in the aforesaid instruction is opposed to the accepted definition of a house in Bengal described at page 35, volume I of Mr. Bourdillon's census report of 1881, and caused a great deal of difficulty in the numbering of houses. I think it would have been simpler had Mr. Bourdillon's definition been accepted, as it would have been better understood by the great body of the enumerators whom we employed for the purpose of taking the census, and consequently more easily worked, as that definition more correctly represents the native idea of a house The definition of the house in the second instruction to supervisors further made column 4 of the block list unnecessary.

48. *The size of the charge or subcharge.*—The division of the district into executive charges for the purpose of the census was based on the census areas of 1880, and each *thana* was divided into two subcharges exclusive of the municipalities, which were formed each into a separate charge. There were thus twenty charges in the whole district. The charges comprising the municipal areas had each an average of 3,322 houses, while those comprising the rural area contained on the average 16,434 houses.

49. *The size of the circle.*—The district was divided into 610 supervisors' circles, of which 17 were in municipal towns and 593 in rural tracts. The average number of houses which each supervisor had in his charge was 390·7 in town and 498·8 in villages. Ordinarily a supervisor's circle was made to consist of ten enumerator's blocks, but a departure from this rule was made in cases in which, from the absence of a sufficient number of intelligent and educated men qualified to undertake the duties of a supervisor, or from some local physical conditions of the blocks, it was desirable to place one or two extra blocks in the charge of the same supervisor. These cases were, however, very few in number.

50. *The size of the block.*—The size of the blocks was generally fixed in accordance with the instructions contained in the Census Superintendent's Circular No. 11 of the 28th August 1890. In localities where the average number of persons per house fell short of eight in 1881, a block was made to consist of houses not exceeding 50 in number; where the average household exceeded eight persons not more than 45 houses were included in one block, and where it exceeded ten the block consisted of not more than 40 houses. The blocking of the villages had been finished before the receipt of the instructions to supervisors, and consequently when the numbering of the houses was done in accordance with the principle indicated in paragraph 2 of those instructions, it was discovered that the total number of houses allotted to several of these blocks exceeded the maximum laid down by the

Census Superintendent. Considering, however, the total number of enumerator's blocks in the district, the number of blocks having in them more than the prescribed number of houses, was small. In some cases some of these blocks were divided into two smaller blocks, while in others, where the houses were not scattered over a wide area and there was a paucity of good men for employment as enumerators, the old blocking was allowed to stand. It must be borne in mind that considerable difficulty was felt in procuring qualified men in sufficient numbers to work as enumerators owing to the backward state of education in this district, and in some cases it was thought better to entrust a block of, say, 75 houses to one competent enumerator than to break it up into two and appoint for one of them an inefficient enumerator.

Though there have been cases here and there in which an enumerator's block contained more than 50 houses, the average number of houses in each block throughout the district was 39·9 in towns and 44·4 in villages.

51. *The numbering of houses, &c.*—The numbering of houses in this district was effected by the enumerators at their own cost, and Government paid nothing for it. The numbering was done by means of red ochre commonly known as "geru," and cost about half an anna to each enumerator.

52. *The practicability of a permanent numbering of houses and how the cost should be borne.*—In my opinion it is impracticable to give a permanent number to each of the houses in the district. The temporary character of the majority of them and their frequent removal from one place to another would render any attempt in this direction futile, and would necessitate constant correction and alteration of the number, so that the work would be much more troublesome than a fresh renumbering when it again becomes necessary in connection with the next census.

II.—Agency.

53. *The classes from whom supervisors and enumerators were derived.*—The supervisors and enumerators were recruited with the exception of those employed in taking the census in the municipalities, from the ranks of *patwaris*, *patshala gurus*, factory *amlas*, and other literate classes of local influence, such as, petty landholders, substantial *raiyats*, and well-to-do shopkeepers. In the municipal towns the majority of the supervisors and enumerators were ministerial officers employed in Government offices.

54. *Whether the duties were willingly undertaken.*—The supervisors and enumerators generally undertook their duties willingly and performed them with care. Cases of neglect and evasion of duty on the part of these officers were now and then reported by the Charge Superintendents, but such cases were comparatively few in number, and the parties at fault set to their work in earnest, immediately on receipt of a reprimand from the District or the Subdivisional Officer. I think that the greatest credit is due to all these enumerators, who at considerable expenditure of time and trouble, undertook, without any remuneration the onerous duties imposed on them.

55. *How many prosecutions there were, and for what cause.*—There was no necessity of instituting any criminal prosecution against any officer employed in taking the census in this district; as stated above all the officers did their work willingly, and where any reluctance to undertake the work was displayed in the first instance, it gave way immediately on receipt of an order from the Magistrate.

56. *Whether their duties involved any pecuniary expenditure, and how much.*—I do not think that the circle supervisors, as a class, were subjected to any pecuniary loss on account of their work in connection with the census, but the enumerators had to supply the red paint for numbering the houses and the country paper for the preparation of the rough block list from their own pockets. In order to avoid the necessity of having to make corrections in their printed books, the enumerators also had to record the preliminary enumerations in rough books made of country paper purchased by them. Thus the work must have cost to each enumerator on average not less than two annas, and they had further to suffer such loss as was entailed in giving up their time and neglecting to some extent their own private affairs, which probably was more costly than the amount expended in the mere purchase of ochre and country paper.

57. *If any paid census officers were employed, what was the reason, and what was the cost.*—No paid census officer was employed in this district: of course, some salaried officers of Government were employed on census work in addition to their regular duties, but none of them received any special remuneration for it.

III.—Attitude of the people.

58. *What rumours were in circulation, or what ideas were current.*—The attitude of the people was all that could be desired. The people readily submitted to their houses being numbered, and furnished whatever information was required of them, and no case of obstruction to the work of an enumerator was reported from any part of the district.

The census of 1881 was already in the recollections of many, and at the time the arrangements for the taking of the last census were made no opportunities were lost to make the people acquainted with the object which the Government had in view, and to prevent any misunderstanding that might arise on the subject, consequently no vague or wild rumours, like those current at the time of the census of 1881, were circulated on this occasion in this district.

IV.—The results.

59. So far as the actual enumeration of the population goes, I believe the result is as accurate as it is possible to make it. I do not think that any inhabited village has been omitted from the scope of the operation, and the care with which the block lists were prepared and tested leaves little room to suppose that any house or camping-ground has escaped enumeration. The preliminary enumeration was at first recorded on rough sheets and was not copied into the printed book until tested and found correct by the supervisors or Charge Superintendents. During my cold weather tour I tested the preliminary enumeration in a large number of blocks in the different parts of the district, and particularly requested all the officers in the district, whose duties took them into the interior, to do the same and to report to me the result of their examination from time to time. From what I myself saw and what these officers reported, it was evident that the work was, on the whole, carefully and well done. I must, however, say I have grave doubt as to the entries in columns 3, 5, and 7 being correct. Any one having a practical knowledge of the district will understand how difficult it is to obtain any reliable information from the people under these heads, and as the entries are based on the information furnished by the people, they cannot but be misleading in great many cases. The bulk of the people hardly understand what the headings of columns 3 and 5 mean; and in cases in which no information was obtained from the people, the enumerator must have supplied it from his own imagination in order to fill in the columns.

60. *Increase or decrease of population.*—The total population of the district according to the last census is 1,854,030 or 7·6 per cent. in excess of that in 1881. There is nothing extraordinary in the increase which has occurred during the past decade that calls for special remarks. The increase in the male population is 7·3 per cent. and that in the female population 8 per cent. The excess in the percentage of increase in the female population, in my opinion, is due not so much to any actual increase in the number of females as to the better enumeration of the sex in the current year. There can be no doubt that the census of 1881 was a great improvement upon its predecessor in 1872, but that even in 1881 a number of females were omitted by their relatives from the lists cannot be doubted.

In 1872 the census was defective in that the proportion of the female population to the male was only 95·3. The census of 1881 which is admitted on all hands to have been more correct, showed the female population as more nearly equal to the male population, and according to the late census the number of the two sexes is still more nearly equal, a result which is no doubt to be ascribed to its greater accuracy.

61. The administration of the census in the Sadar subdivision of the district was retained in my own hand; as owing to the small staff of officers employed at the head-quarter station, I was unable to depute a Deputy Magistrate to this work. In the Bettiah subdivision the administration was entrusted to the Subdivisional Officer, Mr. J. Windsor, who devoted a fair share of his time and attention to the subject.

62. *Abstraction and Tabulation.*—In paragraph 3 of his Circular No. 98, dated the 6th January 1892, the Census Superintendent has already noticed in what respects the procedure, prescribed in regard to the abstraction and tabulation of the Census of 1891, was defective. I have consequently little more to say than to express my concurrence in the views contained in the said paragraph. I must, however, point out that the amount of daily task prescribed for different sheets, specially sheet No. XI and Tabulation Register XX, was more than could reasonably be expected from the number of hands employed on them, and should have been reduced. The Deputy Magistrate in charge of the census is of opinion that there would have been fewer mistakes had the task been reduced by half, and the abstractors permitted to inter-compare between them the sheets prepared by them separately. I am, however, unable to accept this view of the Deputy Magistrate in its entirety for however, convenient and useful the system of inter-comparing may appear at first sight, it could only finally result in the preparation of fudged returns, and the results obtained would be far from accurate.

APPENDIX A.

Statement showing the area and population of each thana at the time of the censuses of 1872, 1881, and 1891.

Name of thana.	1872.		1881.		1891.		Population per square mile.		
	Area.	Population.	Area.	Population.	Area.	Population.	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10
Sadar Subdivision.									
Motihari	455	142,887	288	176,748	288	190,207	566	614	660
Adapur		114,561	224	138,986	224	167,419		620	747
Dhaka Ramchandra ...	336	230,484	336	253,992	336	269,719	686	756	803
Kesaria	397	235,736	398	282,768	398	293,215	594	710	737
Madhubani									
Gobindganj	282	141,986	272	165,062	272	179,040	504	607	658
Total ...	1,470	865,654	1,518	1,017,556	1,518	1,099,600	589	670	724
Bettiah Subdivision.									
Bettiah	625	289,522	537	371,235	537	334,087	463	691	622
Bagaha	923	114,879	710	140,900	710	216,054	124	198	304
Hardi	513	170,760	766	191,917	766	209,724	332	251	274
Total ...	2,061	575,161	2,013	704,052	2,013	759,865	279	350	377
Grand Total ...	3,531	1,440,815	3,531	1,721,608	3,531	1,859,465	408	488	527

As Madhubani has been converted into an independent outpost in thana Kesaria, the figures for Madhuban have been included in those for Kesaria.

APPENDIX AI.

Males.

Name of thanas.	1872.	1881.	1891.	Percentage.		Remarks.
	Males.	Males.	Males.	1881.	1891.	
1	2	3	4	5	6	7
Motihari ...	74,000	90,540	97,294	22·3	7·4	
Adapur ...	58,989	70,646	84,559	19·7	19·6	
Dhaka Ramchandra...	117,374	127,873	134,364	8·9	5·0	
Madhuban ...	43,021	53,230	53,427	23·7	·37	
Kesaria ...	75,502	88,156	83,818	16·7	1·4	
Gobindganj ...	72,971	82,668	88,964	13·2	7·6	
Bettiah ...	148,863	186,858	169,167	25·5	10·4	Decrease.
Bagaha ...	59,892	72,412	111,097	20 9	53·4	
Hardi ...	86,917	98,244	108,445	13·3	10·3	
Grand Total ...	737,529	870,627	936,135	18·0	7·5	

APPENDIX AI—*concld.*

Females.

Name of thanas.	1872.	1881.	1891.	Percentage.		Remarks.
	Females.	Females.	Females.	1881.	1891.	
1	2	3	4	5	6	7
Motihari ...	68,887	86,208	92,913	25·1	7·7	
Adapur ...	55,572	68,340	82,860	22·9	21·2	
Dhaka Ramchandra	113,110	126,119	135,355	11·5	7·3	
Madhuban ...	41,852	51,856	56,115	23·9	8·2	
Kesaria ...	75,361	89,526	94,855	18·7	5·9	
Gobindganj ...	69,015	82,394	90,076	19·3	9·3	
Bettiah ...	140,659	184,377	164,920	31·	11·7	Decrease.
Bagaha ...	54,987	68,488	104,957	24·5	53·3	
Hardi ...	83,843	93,673	101,279	11·7	8·12	
Grand Total ...	703,286	850,981	923,330	21·0	8·5	

APPENDIX AII.

Statement showing the population of the present thana areas in 1881 and 1891.

Name of thanas.	1881.	1891.	Increase.	Percentage of increase.
1	2	3	4	5
Sadar Subdivision.				
Motihari	178,431	190,207	11,776	6·0
Adapur	138,499	167,419	28,920	20·8
Dhaka Ramchandra	253,992	269,719	15,727	6·2
Madhuban	282,768	293,215	10,447	3·6
Kesaria				
Gobindganj	164,983	179,040	14,057	8·4
Total ...	1,018,673	1,099,600	80,927	7·9
Bettiah Subdivision.				
Bettiah	323,471	334,087	10,616	3·2
Bagaha	197,420	216,054	18,634	9·4
Hardi	182,044	209,724	27,680	15·2
Total ...	702,935	759,865	56,930	8·0
Grand Total ...	1,721,608	1,859,465	137,857	8·0

(13)

APPENDIX B.

Foreigners in Champaran.

1881.			1891.		
Name of districts.	Males.	Females.	Name of districts.	Males.	Females.
1	2	3	4	5	6
Champaran	769,472	758,477	Champaran	795,143	815,811
Saran	44,835	31,835	Saran	49,278	33,963
Bankura	13	.....	Muzaffarpur	27,282	28,844
Birbhum	19	3	Gorakhpur	26,298	14,364
Bhagalpur	324	254	Shahabad	875	426
Cuttack	3	.....	Gaya	4,134	324
Dacca	4	3	Patna	487	203
Burdwan	60	39	Darbhanga	3,051	2,328
Darbhanga	2,602	2,025	Burdwan	77	13
Faridpur	3	1	Monghyr	308	54
Gaya	1,342	885	Hooghly	151	179
Hazaribagh	6	4	Backergunge	9	.....
Hooghly	54	33	Malda	80	1
Howrah	1	.....	Lohardaga	109	.....
Jessore	20	14	Hazaribagh	185	.....
Lohardaga	3	11	Dinajpur	51	.....
Manbhum	1	.....	Jalpaiguri	7	1
Midnapore	1	1	Sonthal Parganas	53	2
Monghyr	491	301	Darjeeling	904	2
Murshidabad	32	14	Purnea		7
Muzaffarpur	19,437	29,279	Midnapore	9	22
Nadia	25	15	24-Parganas	279	21
Patna	2,882	2,464	Cuttack	126	3
Puri	4	3	Calcutta	211	99
Purnea	69	18	Howrah	204	15
Shahabad	4,871	4,556	Nepal	13,551	21,075
Singhbhum	4	.....	Bhagalpur	86	8
24-Parganas	63	30	Jessore	1	.....
Other places in Bengal ...	.....	.....	Dacca	26	.....
Europe	26	8	Murshidabad	62	23
America	1	.....	Bankura	96	3
Australia	.....	1	Nadia	138	2
Other places in Bengal ...	1,128	1,337	Balasore	1	.....
Other Provinces in India ...	19,863	16,972	Singhbhum	51	.....
In Asia out of India ...	2,948	2,398	North-Western Provinces ...	8,002	3,522
			Oudh	1,069	1,201
			Punjab	345	254
			Burma	6	.....
			Madras	28	2
			Bombay	219	14
			Assam	49	28
			Central India	582	252
			Hyderabad	6	.....
			Cashmere	7	.....
			Rajputana	270	192
			Afghanistan	41	.....
			Bhutan	23	.....
			America	.....	.....
			England and Wales	20	13
			Scotland	7	4
			Ireland	6	.....
			Africa	1	.....
			Australia	.....	1
			Unspecified	1,581	54
Total Foreigners ...	101,155	92,504	Total Foreigners ...	140,992	107,519
GRAND TOTAL ...	870,627	850,951	GRAND TOTAL ...	936,135	923,330

APPENDIX C.

Population in towns.

Towns.	1872.			1881.			1891.			Average increase in 1881.	Average increase in 1891.
1	2	3	4	5	6	7	8	9	10	11	12
Motihari	4,795	3,471	8,266	6,328	3,979	10,307	7,824	5,284	13,108	24·6	27·1
Bettiah	11,220	8,488	19,708	10,847	10,416	21,263	11,799	10,981	22,780	7·8	7·1

APPENDIX D.

Population according to religion.

Name of Thanas.	1872.						1881.				1891.				
	Hindu.	Musalman.	Christian.	Buddhist.	Others.	Total.	Hindu.	Musalman.	Christian.	Total.	Hindu.	Musalman.	Christian.	Buddhist.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Motihari ..	120,218	22,616	47	...	6	142,887	148,831	27,857	60	176,748	159,738	30,407	60	2	190,207
Adapur ...	94,738	19,521	2	..	...	114,561	113,502	25,474	10	138,986	135,561	31,858	...	...	167,419
Dhaka Ramchandra.	195,030	35,445	9	...	...	230,484	214,359	39,616	17	253,992	227,045	42,649	26	...	269,719
Madhuban ...	75,937	8,929	7	..	...	84,873	94,551	10,528	7	105,086	99,492	10,047	3	...	19,542
Kesaria ..	136,601	14,249	12	...	1	150,863	160,039	17,026	17	177,082	166,062	17,602	9	...	183,673
Gobindganj ...	127,632	14,351	3	.	...	141,986	147,930	17,132	...	165,062	160,786	18,249	5	...	179,040
Bettiah ...	244,432	43,863	1,207	...	...	289,522	311,794	57,794	1,647	371,235	270,106	56,235	1,746	...	334,087
Bagaha ...	104,468	10,401	10	...	...	114,879	127,524	13,293	83	140,900	194,036	21,703	225	...	216,054
Hardi ...	141,308	29,542	10	...	...	170,760	157,855	33,967	95	191,917	171,218	38,480	26	...	209,724
Grand Total	1,240,264	199,237	1,307	...	7	1,440,815	1,476,985	242,687	1,936	1,721,608	1,590,044	267,319	2,100	2	1,859,465

APPENDIX E.

Infirmities.

1872.

District.	Insane.			Idiots.			Deaf.			Blind.			Lepers.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Champaran ...	452	108	560 ·0389	930	305	1,235 ·0857	1,687	527	2,214 ·1537	777	298	1,075 ·0746	275	30	305 ·0212

1881.

Champaran ...	491	273	764 ·04	...	..	...	4,038	2,866	7,804 ·4	1,359	1,470	2,829 ·1	541	89	630 ·03

1891.

Motihari	19	7	26	...	...	...	565	335	900	97	87	184	50	13	63
Adapur ..	18	3	21	...	...		126	58	184	77	73	150	43	9	52
Dhaka Ramchandra	17	2	19	...	...	...	53	142	195	174	116	290	103	23	126
Madhuban ...	12	4	16	...	...	...	347	274	621	60	49	109	32	4	36
Kesaria	11	...	11	...	...	...	472	179	651	101	79	180	56	13	69
Gobindganj	24	18	42	...	...	..	609	336	945	104	101	205	59	6	65
Bettiah	40	16	56	...	...	...	944	447	1,391	163	158	321	84	13	97
Bagaha	29	7	36	...	...	..	342	223	565	132	132	264	29	8	37
Hardi	32	8	40	...	...	...	315	179	493	162	162	324	40	8	48
Total ..	202	65	267 ·01	...	...	...	3,771	2,173	5,944 ·3	1,070	957	2,027 ·1	496	97	593 ·03

Note.—The *thana* details of the census of 1891 under columns 8 and 10 do not correspond with the district totals shown in the Bengal Census Report wherein the total deaf male persons and both sexes are shown to be 4,071 and 6,244, respectively.

Castes.

Caste or tribe.	Males.	Females.	Total.	Remarks.
1	2	3	4	5
Hindus.				
Brahman ...	44,093	40,400	84,493	*Zamindars, brítdars,* cultivators and priests. The females look after domestic duties only.
Babhan ...	13,016	15,480	28,496	*Zamindars,* tenure-holders and
Rajput ...	45,034	41,406	86,440	cultivators. Their females look
Kayastha ...	14,738	12,886	27,624	after domestic duties.
Baishnava ...	693	474	1,167	
Baniya—				
Agarwala ...	220	181	401	The females of the poorer classes
Barnawar ...	1,388	1,316	2,704	of Baniyas keep shops of grain.
Jaunpuri ...	250	236	486	
Kasarwani ...	805	756	1,561	
Kasojan ...	226	243	469	
Kath ...	162	200	362	
Khatri ...	524	343	867	
Rauniar ...	6,445	6,339	12,784	
Sinduria ...	389	441	830	
Rastogi ...	32	14	46	
Kandu ...	34,529	34,059	68,588	
Halwai ...	1,870	1,769	3,639	
Goala ...	93,143	90,589	183,732	The females look after cattle, work
Gareri ...	3,688	3,753	7,441	in their fields, &c.
Koiri ...	56,344	52,533	108,877	The females work in their fields and often take out vegetables to market.
Lohar ...	14,154	14,039	28,193	The females look after domestic duties.
Barhi ...	4,067	4,010	8,077	Ditto ditto.
Sonar ...	7,692	6,833	14,525	
Kansera ...	192	179	371	
Thathera ...	341	445	786	
Turaha ...	13,033	13,742	26,775	The men carry palkies and also catch fish. The females sell fish and vegetables.
Kurmi ...	48,108	48,037	96,145	Zamindars and cultivators.
Kahar ...	2,901	2,915	5,816	The men carry palkies, serve as menial servants, and the females as maid servants.
Dhanuk ...	5,795	5,665	11,460	Ditto ditto.
Bari ...	971	984	1,955	These men make leafplates, &c.
Amat ...	49	48	97	A serving class.
Mali ...	2,753	2,665	5,418	Make flower garlands.
Hajjam ...	15,126	12,113	27,239	The barber class.
Barui ...	5,799	5,937	11,736	Grow betel.
Tambuli ...	1,242	1,182	2,424	Sell betel leaves.
Gonrhi ...	16,099	16,106	32,205	Fishing class and cultivators.
Mallah ...	31,116	31,954	63,070	Fishing and boating class: females
Kalwar ...	17,125	16,671	33.796	work in fields and sell fish.
Kewat ...	2,945	2,769	5,714	Fishing and boating class: females work in fields and sell fish.
Bind ...	13,567	13,764	27,331	Ditto ditto.
Chain ...	462	321	783	Ditto ditto.
Bantar ...	47	31	78	
Tatwa ...	15,898	16,403	32,301	Weaving class.
Beldar ...	287	295	582	Both sexes work as earth-diggers.
Nunia ...	26,281	26,622	52,903	Ditto ditto.
Bhat ...	4,073	4,100	8,173	Cultivators, geneologists and bards.
Kumhar ...	12,738	12,216	24,954	The men and women make earthen pots and tiles, &c.
Teli ...	29,509	29,407	58,916	Oil sellers.
Pasi (including Tirsulia.)	13,606	13,150	26,756	Toddy seller. The name is applied to the fowler class.

Caste or tribe.	Males.	Females.	Total.	Remarks.
1	2	3	4	5
Dhobi ...	10,528	10,827	21,355	The females assist the men in washing.
Dusadh ...	44,553	46,899	91,452	The females work in the fields and as general labourers.
Chamar ...	63,166	63,831	126,997	The females work as labourers and also serve as midwives.
Mehtar ...	1,500	1,577	3,077	Both males and females work as sweepers.
Dom ...	4,040	4,114	8,154	
Jugi ...	655	580	1,235	
Tharu ...	13,810	13,810	27,620	
Musahar ...	20,032	20,174	40,206	Both sexes work as labourers.
Bhar ...	4,235	3,984	8,219	Ditto ditto.
Buna ...	4,319	4,222	8,541	
Others ...	11,972	11,630	23,602	
Total ...	802,375	787,669	1,590,044	
Muhammadans.				
Sayyid ...	1,806	1,710	3,516	
Shaikh ...	30,322	32,137	62,459	
Moghul ...	119	112	231	
Pathan ...	6,750	6,795	13,545	
Churihara ...	2,906	2,447	5,353	
Darzi ...	2,720	2,552	5,272	
Gaddi ...	2,383	2,370	4,753	
Julaha	41,437	38,921	80,358	
Laheri ...	523	630	1,153	
Kunjra ...	3,644	3,808	7,452	
Dhunia ...	13,443	13,551	26,994	
Fakir ...	5,579	5,457	11,036	
Rangrez	541	461	1,002	
Others ...	20,617	23,578	44,195	
Total ...	132,790	134,529	267,319	
Christians.				
European ...	91	49	140	
Eurasian ..	7	5	12	
Native ...	870	1,078	1,948	
Total ...	968	1,132	2,100	
Buddhists ...	2	.....	2	
Grand Total ...	936,135	923,330	1,859,465	

OCCUPATIONS.

A.—Agricultural.

Occupations.	Males.	Females.	Total.
1	2	3	4
Zamindars ...	2,214	3,114	5,328
Land-occupant cultivators ...	9,208	8,170	17,378
Tenants not cultivating ...	4,301	5,190	9,491
Do. cultivating ...	642,005	642,845	1,284,850
Total ...	657,728	659,319	1,317,047
Agricultural labourers ...	1,616	1,012	2,628
	659,344	660,331	1,319,675
Growers of special products and trees.	1,815	1,635	3,450
Total ...	661,159	661,966	1,323,125

B.—Professions.

Priests, &c.	1,779	1,132	2,911
Teachers	155	62	217
Secretaries and clerks ...	2	.....	2
Scribes	.....	1	1
Pleaders and mukhtears, &c.	208	63	271
Stamp vendors ...	24	12	36
Medical practitioners ..	152	143	295
Vaccinators	24	17	41
Midwives	112	124	236
Painters, &c.	38	29	67
Total ...	2,494	1,583	4,077

C.—Commercial.

	Males.	Females.	Total.
1	2	3	4
Money-lenders ...	389	422	811
Pawnbrokers ...			
Sharoffs	122	96	218
General merchants, &c. ...	2,496	2,842	5,338
Merchants, managers, &c. ...	55	50	105
Shopkeepers' servants ...	40	34	74
Shopkeepers ...	4,212	3,953	8,165
Pedlars	883	584	1,467
Brokers	52	24	76
Farmers of liquors ...	12	.....	12
Contractors and unspecified	209	76	285
	8,470	8,081	16,551
Weighmen and measurers ...	212	197	409
Cart owners and drivers ...	474	523	997
Pack bullock-drivers ...	501	173	674
Pack camel, &c., drivers ...	206	108	314
Boatmen, &c. ...	971	292	1,263
Betel leaf and areca nut sellers	709	674	1,383
Bhang and ganja sellers ...	193	50	243
Oil-cake dealers ...	9	35	44
Kerosine oil dealers ...	31	33	64
Stationers ...	104	93	197
Raw cotton dealers ...	77	214	291
Iron dealers ...	25	29	54
Glass, Chinaware dealers ...	11	12	23
Timber and bamboo dealers	870	718	1,588
Wax and honey collectors ...	46	14	60
Kanku sellers ...	91	118	209
Perfume sellers ...	44	49	93
Hide and bone dealers ...	777	754	1,531
	5,351	4,086	9,437
Total Commercial ...	13,821	12,167	25,988

D.—Artisans.

	Males.	Females.	Total.
1	2	3	4
1. Food and drink—			
Cattle-keepers ..	2,319	2,525	4,844
Milk, butter and ghee dealers ...	215	11	226
Butchers, &c. ...	273	275	548
Total ...	2,807	2,811	5,618
2. Vegetable food—			
Grain dealers ...	4,602	3,437	8,039
Grain parchers ...	658	769	1,427
Pulse and flour preparers ...	38	174	212
Bakers	20	10	30
Vegetable and fruit sellers.	...	65	65
Confectioners ...	909	715	1,624
Total ...	6,227	5,170	11,397
3. Drink and condiments, &c.			
Country spirits ...	345	317	662
Toddy sellers ...	711	987	1,698
Sugar manufacturers and sellers ...	64	56	120
Molasses makers ...	24	4	28
Salt sellers ...	517	471	988
Grocers ...	5,821	5,060	10,881
Tobacco and snuff manufacturers and sellers ...	2,798	1,936	4,734
Total ...	10,280	8,831	19,111
4. Light, firing, and forage—			
Oil pressers and sellers	8,246	7,975	16,221
Matches makers and sellers ...	...	3	3
Total ...	8,246	7,978	16,224
5. Fuel and fire-wood and forage—			
Fire-wood and grass gatherers ...	317	732	1,049
Cow-dung preparers	105	383	488
Total ...	422	1,115	1,537
6. Building materials—			
Brick and tile ...	...	5	5
Lime and shells ...	99	103	202
Total ...	99	108	207
7. Masons	309	242	551
8. Cart makers ...	57	15	72
9. Press proprietors, &c. ...	...	2	2
10. Book-binders ...	24	26	50
Huka makers ...	21	10	31
Total ...	411	295	706

D.—Artisans—contd.

	Males.	Females.	Total.
1	2	3	4
11. Potters	4,923	5,378	10,301
Grindstone and mill stone makers ...	129	117	246
Total ...	5,052	5,495	10,547
12. Wood-cutters ...	213	107	320
Carpenters ...	2,218	2,037	4,255
Total ...	2,431	2,144	4,575
Bamboo and rattan splitters	623	412	1,035
Basket makers ...	2,661	2,759	5,420
Mat makers	361	411	772
Leafplate makers ...	.....	12	12
Total ...	3,645	3,594	7,239
13. Necklaces—			
Lac bangle makers and sellers ...	833	751	1,584
Glass bangle makers and sellers ...	40	59	99
Unspecified bangle makers and sellers	640	788	1,428
Necklace makers ...	333	333	666
Flowers and garland makers ...	214	243	457
Artificial flower and cast mark makers	194	180	374
Total ...	2,254	2,354	4,608
14. Tools, &c.—			
Knife and tool makers	40	38	78
Plough makers ...	106	50	156
Looms, comb makers, &c.	10	8	18
Total ...	156	96	252
15. Firework makers ...	25	20	45
16. Fabrics and dyers—			
Carpet weavers ...	157	106	263
Felt workers ...	6	.....	6
Blanket weavers ...	291	268	559
Total ...	454	374	828
Cotton cleaners ...	298	233	531
„ carpet makers ...	3	6	9
„ spinners ...	61	396	457
„ weavers ...	2,086	1,735	3,821
Printers, &c.	548	410	958
Cotton dyers	509	421	930
Tape makers	10	.....	10
Total ...	3,515	3,201	6,716

D.—Artisans—contd.

	Males.	Females.	Total.
1	2	3	4
Jute—			
Hemp rope makers ...	109	146	255
Jute manufacturers ...	.....	4	4
Net makers ...	.....	5	5
Total ...	109	155	264
Dress—			
Tailors	3,541	3,489	7,030
Embroiderers and lace makers	122	68	190
Piece-good dealers ...	2,523	2,687	5,210
Total ...	6,186	6,244	12,430
17. Mineral substances—			
Gold workers ...	3,299	3,241	6,540
Goldsmith's dust washers ...	48	.....	48
Total ...	3,347	3,241	6,588
Brass workers	373	616	989
Do. pot makers ...	275	184	459
Bellmetal workers ...	507	303	810
General workers in brass, copper, &c.	179	241	420
Total ...	1,334	1,344	2,678
Tin workers	11	14	25
Zinc do.	174	124	298
Lead and quicksilver workers	20	25	45
General workers in tin, &c.	70	66	136
Total ...	275	229	504
Blacksmiths	4,065	3,685	7,750
Saltpetre workers ...	3,082	3,323	6,405
Soap makers	14	12	26
Indigo workers ...	35	14	49
Total ...	3,131	3,349	6,480
18. Leather—			
Tanners, hide sellers	212	268	480
Shoemakers ...	1,257	1,181	2,438
Total ...	1,469	1,449	2,918
Total D ...	65,940	63,282	129,222

E.—Pastoral group.

	Males.	Females.	Total.
1	2	3	4
Cattle breeders and dealers	65	2	67
Herdsmen	825	458	1,283
Buffalo breeders and dealers	43	46	89
Total ...	933	506	1,439
Sheep and goat breeders and dealers	59	92	151
Pig breeders and dealers ...	85	14	99
Total ...	144	106	250
Farriers and gelders ...	546	393	939
Horse and elephant trainers	5	1	6
Total E group ..	1,628	1,006	2,634

F.—Hunting and fishing.

Shikaries, falconers, and bird catchers	260	169	429
Fishermen and fish dealers...	4,466	4,076	8,542
Total F group ...	4,726	4,245	8,971

G.—Serving group.

1. Service of the Imperial and Provincial Government—			
Officers ...	22	27	49
Clerical establishment	433	305	738
Messengers and constables ...	1,921	1,392	3,313
Total ...	2,376	1,724	4,100
2. Under Municipality and Local Board—			
Clerks	10	6	16
Menials ...			
3. Village service—			
Accountants ...	328	205	533
Watchmen ...	1,098	601	1,699
Total ...	1,426	806	2,232
4. Personal service—			
Barbers ...	9,167	6,733	15,900
Tatooers ...	16	61	77
Washermen ...	5,876	7,029	12,905
Water-carriers ...	815	1,190	2,005
Cooks	7	1	8
Indoor servants ...	113	172	285
Grooms and coachmen	97	88	185
Door-keepers ...	215	221	436
Service, unspecified	24,896	19,718	44,614
Total ...	41,202	35,213	76,415

G.—Serving group—contd.

1	Males. 2	Females. 3	Total. 4
Sweepers and scavengers ...	448	289	737
	41,650	35,502	77,152
Managers of landed estates and their clerks and servants	5,641	6,623	12,264
Railway	19	16	35
Palki owners and bearers ...	348	503	851
Postal	.....	6	6
Unskilled labour— Rice pounders and huskers	12	148	160
	6,020	7,296	13,316
Total ...	51,482	45,334	96,816
General labourers ...	125,427	126,040	251,467
Total G group ...	176,909	171,374	348,283

H.—Unproductive group.

Religious mendicants ...	81	52	133
Temples, masjid ...	36	4	40
	117	56	173
Band-masters and players ...	14	...	14
Singers and dancers ...	495	355	850
	509	355	864
Buffoons	...	2	2
Exhibitors of puppets ...	15	16	31
	15	18	33
Disrespectable means of living	115	411	526
Mendicants	8,428	6,859	15,287
Prisoners	274	8	282
	8,817	7,278	16,095
Total H group ...	9,458	7,707	17,165

J. S. N.—Reg. No. 2970J.—90—22-4-98.

DISTRICT CENSUS REPORT.

No. 1107, dated Muzaffarpur, the 30th March 1892.

From—A. FORBES, Esq., District Magistrate of Muzaffarpur,

To—The Under-Secretary to the Government of Bengal, Financial Department.

I HAVE the honour to submit the accompanying report called for in Government circular No. 6T.F., dated 31st October last.

2. The report was drawn up by Mr. L. J. Kershaw, C.S., who was latterly in charge of the census in this district.

REPORT ON THE CENSUS OF THE DISTRICT OF MUZAFFARPUR, 1891.

HEAD I.—EARLY HISTORY, &c.

Early history, and changes in population, area, boundaries, and jurisdiction since 1872.

In 1872 the two districts of Muzaffarpur and Darbhanga, were one, and went under the old name of Tirhut. The separation took place in February 1875. The population of Tirhut as returned by the census of 1872 was 4,384,706, and the area as returned by the Boundary Commissioners of 1875, 6,343 square miles.

2. From a statement prepared in the office of the Registrar-General, it appears that in 1872 the population of Muzaffarpur alone was 2,245,408. In 1881 the population was 2,582,060, and in 1891 2,711,445. Thus an increase of 336,652 took place, 1872—81, and a further increase of 129,385 took place, 1881—91. In his Census Report of 1881 the Collector of Muzaffarpur calculated that the population of his district, if it increased as it had done at the rate of 15 per cent. in 9 years, or 1·55 per cent. per annum, would double itself in 60 years. It is satisfactory to see that in the last decade the increase has been only 5·01 per cent., from which it is to be hoped that the already overcrowded population of the district will not increase with the rapidity predicted by Mr. Worsley in 1881.

3. Since 1872 a large number of changes have taken place in the boundaries of the district and *thanas*.

HEAD II.—MOVEMENT OF THE POPULATION.

4. The following statement shows the increase or decrease of the *thana* and district population since 1872:—

THANAS.	1872.	1881.	1891.	Increase or decrease since 1881.	Increase or decrease per cent.
1	2	3	4	5	6
Muzaffarpur ...	451,141	543,347	572,749	+29,402	+5·4
Paru	257,616	292,456	309,143	+16,687	+5·7
Katra	160,858	186,966	191,078	+4,112	+2·19
Hajipur	235,123	270,291	264,092	—6,199	—2 29
Mahuwa	252,222	293,306	295,206	+1,900	+·64
Lalganj	135,559	157,800	154,781	—3,019	—1·91
Sitamarhi	364,005	294,262	318,084	+23,822	+8·09
Shiuhar	159,377	172,655	182,757	+10,102	+5·85
Pupri	229,507	206,429	232,114	+25,685	+12·44
Belsund	.....	164,548	191,441	+26,893	+16·34
Total ...	2,245,408	2,582,060	2,711,445	+129,385	+5·01

5. In Belsund, Pupri, and Sitamarhi the greatest increase is shown. These are in the northern part of the district, where the density of the population formerly was not so great as elsewhere.

6. The only decrease has taken place in the two *thanas* of the Hajipur subdivision—Hajipur and Lalganj; the total decrease being 9,218, and the decrease per cent. being 2·1. Successive indifferent harvests may greatly account for this, and also the employment of a considerable portion of the male population as labourers and menial servants in Eastern Bengal. The large number of money-orders paid during the cold weather months corroborates this.

Towns and villages.

7. The following statement shows the number of villages in different *thanas* :—

Thanas.	1872.	1881.	1891.
1	2	3	4
Muzaffarpur	982	1,150	939
Paru	580	565	556
Katra	272	328	271
Hajipur	496	575	468
Lalganj	329	333	307
Mahuwa	647	799	587
Sitamarhi	562	837	341
Belsund	...	...	225
Pupri	248	356	210
Shiuhar	222	211	200
Total ...	4,338	5,154	4,104

In the census of 1872 "village" included the whole survey area as well as the true residential village. In 1881 census outlying hamlets were to a large extent returned as separate villages. They were treated in 1872 and 1891 as parts of the *Asli* village.

A separate village in the 1881 census was "a village having a distinct name, or locally considered to be an independent village." It would be almost correct to say that we have returned to the 1872 definition.

8. This table for purposes of comparison is, however, useless, as in this census a "mauza" is taken to mean a village, whereas it may include two or three villages as understood by the two preceding censuses.

9. The following table is of more importance. It shows the number of villages and towns with varying population :—

Thanas.	Under 200.	Above 200 and under 500.	Above 500 and under 1,000.	Above 1,000 and under 2,000.	Above 2,000 and under 3,000.	Above 3,000 and under 5,000.	Above 5,000 and under 10,000.	Above 10,000 and under 15,000.	Above 15,000.
1	2	3	4	5	6	7	8	9	10
Muzaffarpur ...	248	339	228	93	21	8	1	...	1
Paru	135	229	127	50	7	5	2	1	...
Katra	55	95	63	41	9	6	...	2	...
Hajipur	171	142	89	46	15	4	...	...	1
Lalganj	92	123	63	22	4	2	...	1	...
Mahuwa	144	226	153	55	7	2	...	...	...
Sitamarhi	28	77	129	86	10	9	2	...	...
Belsund	33	68	70	33	10	10	2	...	...
Pupri	8	52	75	47	14	12	2	...	...
Shiuhar	8	59	70	50	9	1	3	...	...
Total ...	921	1,410	1,067	523	106	59	12	4	2

* The necessary conditions being—
(a) Population not less than 5,000.
(b) If population be less than 5,000, the place should be under th Municipal Act.
(c) Some distinctly urban character, *e.g.*, market towns.
Circular No. 30.
12-12-90.

10. It appears therefore that 77 village, or towns have a population of over 3,000. But under the definition laid down by the Census Commissioner,* only 11 of these are towns strictly, viz.—

		Population.
Muzaffarpur Municipality		49,192
Hajipur ,, ...		21,487
Lalganj ,, ...		12,493
Sitamarhi ,, ...		8,715
Dhamauli ,, ...		5,795
Bahilwara ,, ...		6,611
Jaganwara ,, ...		6,318
Jarang ,, ...		4,568
Kanta ,, ...		5,010
Basantpur ,, ...		5,542
Sursand ,, ...		7,296
	Total ...	133,027

Therefore 4·9 or about 5 per cent. of the population, live in towns. During the census of 1881, the Muzaffarpur urban population was returned as 6·14 per cent. of the whole population. But as noticed above, the different definitions in the two censuses render any comparison difficult, if not worthless.

Immigration and emigration.

11. The following table shows the number of males born in and out of the district. Females have been omitted, as marriage is ordinarily the cause of their change of residence:—

Thanas.	Number of males in the district.	Number of males born in the district.	Foreigners.
1	2	3	4
Muzaffarpur ...	277,442	270,936	6,506
Paru	144,095	140,215	3,880
Katra	93,932	92,615	1,317
Hajipur	122,296	119,776	2,520
Mahuwa	138,385	136,700	1,685
Lalganj	70,023	69,322	701
Sitamarhi	158,465	154,566	3,899
Shiuhar	91,435	87,147	4,288
Pupri	114,502	112,224	2,278
Belsund	94,799	94,070	729
Total ...	1,305,374	1,277,571	27,803

Thus in the district there are 27,803 foreign males. In 1881, 1,227,675 males were returned as born in the district, leaving an alien male population of 38,056. I have made every attempt to account for the falling off of nearly 30 per cent. in this number, but am unable to do so. The falling off is chiefly in natives of the three adjoining districts, as the following figures show:—

District of birth.	1881.	1891.	Falling off.
1	2	3	4
Champaran	6,713	4,533	2,180
Darbhanga	9,193	5,962	3,231
Saran	10,995	7,969	3,026
Total ...	26,901	18,464	8,437

12. The only suggestion I can make is that the date of the census of 1891 was ten days nearer to the impending marriage season than that of the previous census, and that a large number of persons had gone home for the time on this account.

13. The largest increase of alien population appears in Muzaffapur *thana*. The fact that Muzaffarpur is a large trading centre would naturally attract a strong alien element, probably for the most part of the commercial and trading classes. In Shiuhar *thana* the existence of Bairagnia,* the largest grain centre in Bihar, may be taken to account to some extent for a large alien population.

* On the Nepal boundary.

Belsund is a purely rural *thana;* the small number of aliens are probably relatives of the cultivators, or those engaged in European domestic employment.

Head III.—Varying Density of the Population.

14 The following table shows the density of population for each *thana*. The figures for 1872 have been taken from Mr. Woraley's report, and those for 1881 from the revised census statement of 1881 (*i.e.*, having reference to the change in boundaries of certain *thanas*):—

Thanas.	Density in 1872.	Density in 1881.	Density in 1891.	Increase or decrease, 1881—1891.
1	2	3	4	5
Muzaffarpur	788	950	1,001	+ 51
Paru	616	700	740	+ 40
Katra	705	820	838	+ 18
Hajipur	822	945	923	— 22
Mahuwa	803	934	940	+ 6
Lalganj	792	923	905	— 18
Sitamarhi	648	824	891	+ 67
Shiuhar	789	851	900	+ 49
Pupri	925	829	932	+103
Belsund	...	803	934	+131
Total district density ...	748	860	903	+ 43

15. The decrease in Hajipur and Lalganj has already been noticed. The density in Muzaffarpur and Mahuwa is exceedingly high. The density in Paru is small compared with the district average. Paru lies farthest from the trade centres. This may be one cause. It also comprises large stretches of *char* lands, which bear only one crop (paddy) in the year.

The district average gives the figures of 903 souls to each of 3,003 square miles in the district. If, further, we take the present census definition of a "town" and call all not living in the eleven towns of the district rural population, the density of the rural population would be 873·44 to the square mile.

The protection of this dense agricultural population from failure of their crops is one of the most difficult problems in the district.

The density of population in this district is over twice the average density for all Bengal in 1881, and is greater than the average density of all Bihar by 369 souls to the square mile.

16. The population of the Muzaffarpur Municipality was 42,460 in 1881 and 49,192 in 1891. The area is 4 square miles. The density, therefore, in 1881 was 10,615, and in 1891 12,298, per square mile—about equal to the density in the suburbs of Calcutta.

Muzaffarpur Municipality.

Head IV.—Religion.

17. The following table shows the distribution (in 1881 and 1891) of population according to religion:—

Year.	Hindus.	Muhammadans.	Christians.	Parsis.	Jews.	Brahmos.	Others.
1	2	3	4	5	6	7	8
1881 ...	2,265,380	316,308	372	...	...	...	...
1891 ...	2,377,901	332,873	371	1	3	5	291
Increase ...	112,521	16,565	—1	1	3	5	291

18. In 1881, Muzaffarpur showed the somewhat uncommon result of being a district free from any religious sect, except Hindus, Muhammadans, and Christians. During the last decade a number of new sects, the numbers of whose adherents are, however, insignificant, have sprung up in the district. These can fairly be attributed to railway communication and the converse immigration from Bengal and the Panjab of the trading and commercial classes.

19. In 1872, Mr. Worsley returned the ratio of Hindus to Muhammadans as being 4 : 1. In 1881 the ratio was 7 : 1, or more correctly 71 : 10. In 1891, the ratio is exactly the same, viz. 71 : 10.

Comparison of ratios of Hindus to Muhammadans in different years.

In 1872 and 1881 the ratio of Hindus to Muhammadans for the province was a little over 2 : 1. Muzaffarpur, therefore, is a strong Hindu district.

20. Sita, wife of Ram, a son of Dasaratha, the greatest goddess among the Hindus, was born in Panaura village, near Sitamarhi. Her image is still preserved, and in the month of Chaitra (March-April) an immense number of pilgrims from all parts of India journey to her shrine. Religious tension is strained in Sitamarhi, and the existence of Sita's shrine is the cause of the *ultra* Hinduism of the northern part of Muzaffarpur.

21. Islam has never held a strong position in Tirhut. The waves of Muhammadan invasion into Bengal skirted, as a rule, along the south of the district, and though a Muhammadan *amil* ruled Bihar till the last century,* the North Gangetic province was never profoundly affected by Islam, but always retained its strong Hinduism. Akbar, it is said, visited Hajipur. The Ganges seems to have been the limit line of actual Musalman conquest. The last scene in the drama of the Moghul Empire† was acted in that part of the Patna Division lying south of the Ganges. It is certain that the Muhammadans never extended their conquest far north in the district, as no attempt seems ever to have been made to cross the Nepal frontier.

Muzaffarpur a Hindu and not a Muhammadan district.

* Hashyar Jang was the last. Papers bearing his signature are still in the Collectorate.

† When Shah Alam was king.

Head V.—Infirmities.

22. The following is a statement of infirmities in relation to *thanas*, religion, and sex:—

	Male.								Female.							
	Insane.		Deaf and dumb.		Blind.		Lepers.		Insane.		Deaf and dumb.		Blind.		Lepers.	
	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Muzaffarpur	47	4	698	51	831	59	111	21	17	2	381	24	288	184	14	3
Paru	25	1	363	32	175	11	72	2	4	2	190	29	208	31	2	...
Katra	6	2	24	5	30	4	54	3	7	1	7	3	15	2	2	1
Hajipur	32	3	202	19	221	22	80	15	10	3	114	14	207	23	5	4
Lalganj	8	2	117	14	113	15	41	9	5	1	49	6	107	17	1	1
Mahuwa	26	3	243	28	185	22	46	7	10	2	117	30	145	29	3	3
Sitamarhi	9	1	129	3	33	4	38	1	6	1	54	15	8	2	...	2
Shiuhar	7	...	30	5	77	15	43	3	2	...	20	1	50	10	10	5
Pupri	8	3	27	4	30	7	60	6	7	1	19	2	17	6	7	1
Belsund	4	...	27	1	27	3	62	7	8	1	12	1	16	3	5	1
District Total ...	172	19	1,860	162	1,212	162	607	74	76	14	963	125	1,066	307	49	21

23. The 1881 and 1891 the total district figures were:—

Year.	Insane.		Deaf and dumb.		Blind.		Lepers.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
1881 ...	283	136	2,854	1,560	1,778	1,823	692	101
1891 ...	191	90	2,022	1,088	1,374	1,373	681	70
Decrease ...	92	46	832	472	404	450	11	31

24. These figures show the following results:—

(*a*) A decrease in every infirmity among both sexes during the last decade.

(*b*) An undue proportion of infirmities among Hindus and especially among Hindu males.

(*a*) An undue proportion of infirmities of all classes among males as compared with females.

(*a*) Requires explanation.*

(*b*) The ratio of Hindus to Muhammadans has been already stated as being 7 : 1. For all infirmities the ratio of afflicted Hindus to Muhammadans is 9 : 1.

(*a*) and (*β*) The female returns are probably incorrect, as it is certain that there was during the census a great concealment of female infirmities and especially of female leprosy.†

† This feeling seems to have actually been aided by the enumerators themselves, who though living in the same village neglected to enter a female leper. There seems to have existed an idea among the mass of the people that Government intended to take the lepers from their homes and put them in a Government institution.

Leprosy was in the census taken to mean corrosive leprosy only and not white leprosy. I understand from the Charge Superintendents that the definition was correctly understood and acted on by the enumerators.

Head VI.—Education.

25. The Deputy Inspector of Schools has supplied me with the following statistics. No figures are unfortunately available for 1872, as they have been destroyed:—

Schools.

Year.	High English.	Middle English.	Middle Vernacular.	Primary.	Indigenous.	Total.
1	2	3	4	5	6	7
1881	1	6	13	2,432	457	2,909
1891	4	6	8	771	655	1,444
Increase or decrease.	+3	...	—5	—1,661	+198	—1,465

Pupils.

Year.	High English.		Middle English.		Middle Vernacular.		Primary.		Indigenous.		Total.	
	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.
1	2	3	4	5	6	7	8	9	10	11	12	13
1881	242	40	329	77	737	32	16,119	2,519	2,694	.....	20,121	2,668
1891	936	284	487	68	589	11	12,980	1,719	3,627	690	18,619	2,772
Increase or decrease.	+694	+244	+158	—9	—148	—21	—3,139	—800	+933	+690	—1,502	+104

Literate population.

	Number of persons who can read and write.		Learning.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
1881	40,498	1,631	17,551	328
1891	98,283	2,056	21,261	416
Increase	57,785	1,425	3,710	88

Two causes may explain the decrease—

(*a*) A general concealment of infirmities.

(*b*) The prevalent idea, mentioned in the margin, may have been really strong and may have caused concealment to an appreciable if not to a very large extent.

26. These figures therefore show a most discouraging result. Dividing the population into learners, literate and illiterate, the result shows that among every 1,000 in Muzaffarpur, there are seven learners, 33 literate and 960 illiterate persons.

Learners. | Literate. | Illiterate.

The figures show a somewhat better result if we consider the males only. Among every 1,000 males in the district nine are learners, 75 literate, and 916 illiterate.

Female education in Muzaffarpur is hardly an appreciable element, there being three learners and 15 literate in every 10,000 females.

27. The statistics of pupils are discouraging. Taking the school-going population as being 15 per cent. of the whole, and excluding females, we find that the school-going male population of the district is 195,824. Our table shows a total of only 21,261, leaving 174,563 boys of a school-going age unprovided for.

Pupils and schools.

It is satisfactory to note an increase in the number of Muhammadan pupils, small though it be, when a decrease in Hindu pupils has taken place.

Head VII.—Language.

28. Mr. Grierson's account of the language of the district is briefly, that in North Muzaffarpur the *Bhajpuri* dialect, and in Central and South Muzaffarpur the *Bhajpuri*, mixed with the *South Maithli* dialect, is spoken; both dialects being descended from Bihari (not Hindi).

I understand, however, that the language of the district is called everywhere Hindi; that it is spoken in different ways throughout the district; and that Urdu only appears among the highly respectable classes of the municipalities. To be more exact: in Sitamarhi, Pupri, Belsund, and the eastern half of Muzaffarpur *Tirhuta* Hindi is spoken; in Paru, Lalganj, Mahuwa, and in the western half of Muzaffarpur, *Paschima* Hindi is spoken; and in Hajipur *Magahia* Hindi is the prevailing dialect.

Distribution by *thanas*.

Kaithi was established as the written Court language in 1871 under orders of Sir George Campbell. It is much to be regretted that the opportunity was not then taken of introducing the Roman instead of the Kaithi character as strongly advised at the time by many experienced officers.

Head VIII.—Castes.

29. The Hindus form the bulk of the population of Muzaffarpur. The number of Muhammadans is comparatively small. The great mass of the people, notably the cultivating classes, are still Hindu. Though Akbar is said to have visited Hajipur, the tide of the Muhammadan invasion and conversion had, it seems, veryl ittle success in shaking the root which Hinduism had taken in the minds of the inhabitants of Bihar; and this is specially the case with regard to the people of the North Gangetic districts, of which Muzaffarpur is one. The ratio of Hindus to Muhammadans is about 7 : 1.

30. The chief Hindu castes with which the district is populated are Brahman, Rajput, Babhan, Chamar, Dusadh, Goala, Koiri, and Kurmi. Each of these has more than a hundred thousand representatives. The subjoined statement shows the Hindu population in each caste:—

Name of caste.	Census of 1881.			Census of 1891.			Remarks.
	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.	
1	2	3	4	5	6	7	8
Brahman	47,817	48,399	96,206	42,537	55,484	98,021	Brahman, Gaura, Jausi, Mahapatru, Maithili Pande, Pradhan, Sakadwipi, and Tiwari.
Rajput	84,304	83,290	167,594	87,247	83,324	170,571	Rajput, Banaudhia, Kuru Bansi, Parihar, Rahtaur, Ranghar.
Babhan	85,267	86,366	171,633	87,106	89,217	176,323	Babhan, Bhuinhar, Jaitharia, Douwar.
Bagdi	...	...	...	...	...	...	
Barui	5,948	6,402	12,350	9,491	10,181	19,672	Barai.
Bari	...	...	...	997	1,072	2,069	
Baniya	15,116	15,146	30,262	10,717	11,192	21,909	Agrahri, Agarwala, Vaisya, Batham, Batur, Bais, Gain, Jaunpuri, Janakpuri, Kath-Baniya, Mahuri, Nuniar, Rowniar, Rastagi, Saugi, Senduria, Sibhara, Halwai, Kasarwani, Sah, Tha-thera, Khatri, Singh Sikh.
Barhi	7,877	8,414	16,291	7,785	7,943	15,728	
Bind	10,422	11,130	21,552	10,092	10,062	20,154	
Chamar	59,246	63,591	122,837	60,234	60,896	127,130	Chamar, Muchi, Dabgar.
Chandal	...	...	...	...	...	...	

Name of caste.	Census of 1881.			Census of 1891.			Remarks.
	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.	
1	2	3	4	5	6	7	8
Chasa	...	...	...	...	...	...	
Dhanuk	25,627	27,146	52,773	28,499	29,600	58,159	
Dhobi	13,828	14,605	28,433	14,535	14,606	29,141	
Dom	4,892	5,150	10,042	3,205	4,281	7,486	Dom, Dhirker.
Dusadh	87,292	92,535	179,827	94,015	94,109	188,124	Also called Gorah.
Gareri	5,101	5,429	10,530	4,672	5,567	10,439	Gararı, Bhertihar.
Ghatwal	27	41	68	...	...	...	
Goala	150,309	148,818	299,127	164,987	163,887	328,874	Goala, Gour, Goarıa, Abir, and Raut.
Hari	917	892	1,809	4,383	4,540	8,923	
Jaliya	...	...	...	...	...	...	
Jugi	276	340	616	3,472	5,265	8,737	Jogi, Jangam Digamber, Bharthi. Atith, Sanyasi, Saivya, Sanyagi, Shewda, Bisambhur, and Gosain.
Kahar	12,562	13,011	25,573	11,473	14,185	25,658	
Kaibartta	...	...	...	...	...	...	
Kalu	...	...	...	...	...	...	
Kalwar	14,392	14,647	29,039	17,400	19,491	36,891	Kalwar, Kalal, Abkar and Ranki.
Kamar or Lohar ...	18,714	20,183	38,897	27,537	30,380	57,917	
Kandu	30,730	42,413	82,152	44,353	49,059	93,412	Kandu, Bharbhunja. Madhesia.
Kpali	...	...	...	...	...	...	
Karan	...	...	...	...	...	...	
Kayastha	20,385	22,167	42,552	22,911	25,248	48,159	
Kewat	1,684	1,763	3,447	3,711	4,380	8,091	
Khaudait	...	...	...	...	...	...	
Koiri	70,241	71,310	141,551	59,494	62,413	121,907	
Kumhar	16,633	16,775	33,408	19,593	22,718	42,311	
Kurmi	55,582	59,535	115,117	52,807	64,761	117,568	Kurmi, Awadhiya, Kurnı.
Halwai	5,307	5,355	10,722	4,989	5,104	10,093	
Mali	5,660	5,883	11,543	5,648	6,214	11,862	
Mallah	43,102	46,761	89,863	40,452	42,764	83,216	Mallah or Manjhi. Mallahs are either fishermen or cultivators or both. The Manjhis are mostly boatmen or fishermen.
Mal	...	...	...	...	...	...	
Musahar	16,882	16,775	33,657	22,076	23,594	45,670	
Napit	18,816	19,826	38,642	20,730	23,002	43,792	
Nuniya	20,576	21.040	41,616	24,888	28,005	52,888	
Pan	...	...	...	...	...	...	
Pasi	5,824	5,866	11,690	4,951	5,985	10,936	Asmanı and Pasi.
Pod	...	...	...	...	...	...	
Rajwar	279	252	531	...	...	...	
Sadgop	...	...	...	5	6	11	
Sonar	11,783	12,116	23,899	11,124	13,160	24,284	
Sudra	..	...	...	...	...	...	
Sunri	15,968	16,788	32,656	17,520	18,785	36,305	
Tambuli	2,319	2,341	4,660	1,472	1,536	3,008	
Tanti	11,739	12,182	23,921	63	81	144	
Tatwa	15,838	16,897	32,725	26,049	25,711	51,760	
Teli	40,445	42,411	82,856	35,219	43,896	79,115	
Tiyar	65	65	130	70	82	152	
Bhuiya	9,134	9,858	18,992	...	...	...	
Bhumij	...	...	...	...	...	...	
Gond	20	5	25	...	...	...	
Kharwar	228	229	457	...	...	...	
Baisnab	2,681	2,063	4,744	513	276	789	
Unspecified	33,305	34,970	68,565	39,516	40,986	80,502	
Tota ...	1,114,319	1,151,161	2,265,380	1,148,733	1,229,168	2,377,901	

31. It will be seen that the Goalas are numerically stronger than the people of other castes taken singly. About one-eighth of the entire population comes under this class. These people are found in nearly all villages. They are called by several names, Goala, Goar, Gop, Goaria, Ahir, and Raut. The generic name seems to be Ahir, which is a corruption of the Sanskrit word *abhir*, often to be met with in Sanskrit works describing the loves of god Krishna with the milkmaids.

The Goalas, though despised and degraded, are at present a people of the agricultural class. They keep herds of cows and buffaloes and supply the people with fuel (of cowdung), milk (sweet and sour), butter, and ghi and assist them as labourers. Not a few of them are pure agriculturists. They are not altogether a harmless class of people. Sometimes these men not satisfied with their own profession, prove themselves to be burglars and commit thefts and other outrages. The institution of early marriage prevails among the Goalas to a large extent. It is even said that marriage contracts are made even before the children are born, and executed if their sexes agree.

As far as I have been able to ascertain there is no one of this class holding any important position in the district; but within the last decade some of these people, living in the town of Muzaffarpur and its neighbourhood, have been benefited by English education, and a few of them are in Government employ.

32. Next to the Goalas the Babhans stand in respect of population; their number being 176,328. The caste is known by the name of Bhuinhar, or Babhan, or both mixed. They have several clans such as Jaitharia, Dundwar, Kinwar, Bemwar, Sukerwar, and Eksaria, &c. This caste is widely spread all over the district, but they are very numerous in the Sitamarhi sub-division. The Babhans adopt the names of Singh and Rai when it is difficult to distinguish them from the Rajputs and Pande, Misr, Thakur, Tiwari, which names are also prevalent among Brahmans. They are an intelligent class of people and occupy a high position, but are looked down upon by the Rajputs and Kayasths, who do not eat food cooked by them. The Babhans are commonly regarded as of mixed descent. It is said that the Brahmans on the Nepal frontier being unaccompanied by their wives and children formed connections with women of the Chhatri caste and their offsprings became Babhans.

There are other legends as regards the genesis of this caste. The story goes, that a certain Raja Siva Singh of Darbhanga (it is not known when he flourished, but he was not an ancestor of the present Maharaja) performed a religious *yujya*, and invited a lakh of Brahmans to attend at the ceremony, and partake of the grand feast that had been arranged for them. It so happened that the number of Brahmans assembled at the *yujya* fell short of the requisite number by half. In order to make up the number, the Raja had to get in people of other castes. These men received the same homage in the shape of presents, &c., as the Brahmans, and in addition, the sacred thread of the twice-born. This gave umbrage to the genuine Brahmans and in order to make the distinction, the Raja gave the people of other castes who partook of the feast the name of Babhans.

Another story is, that Raja Jarasindh of Magadh, on the occasion of the celebration of a religious festival, invited the Brahmans to eat at his place. The Brahmans came, but owing to a quarrel with the Raja, they in a body declined to take their meals, which were ready, and went away. The Raja then got hold of all the people he could find, and entertained them with the food that had been prepared for the Brahmans. He then gave them the privilege of wearing the *janao* or the sacred thread, as a mark of his resentment for the conduct of the Brahmans, and thenceforth the men were known as Babhans as distinguished from the real Brahmans. These are undoubtedly idle stories, and it is but natural that the Babhans themselves should strongly repudiate these legends as regards their origin, and claim the status of Brahmans. The late Rev. M. A. Sherring in his work on "Hindu Castes and Tribes" says that the Bhuinhar Brahmans belong chiefly, though not exclusively, to the Sarwariya branch of the Kanaujia tribe. The word Babhan so common in this district does not occur in his book, and he says that the theory that the class is formed by an intermixture of Brahmans with some inferior caste is untenable in the face of the peculiar Brahmanical terminology in use among the Bhuinhars and of their Brahmanical habits and customs. It seems to me, however, that these grounds may be sufficient to establish their Brahman parentage, but are quite insufficient for believing that the Bhuinhars are unmixed Brahmans. Had the Bhuinhars been of unmixed blood, the Brahmans would not have eschewed them altogether as is the case. From the fact that their very name indicates the occupation of land holding and their other similar pursuits are opposed to the tenets of Brahmanism as well as the circumstance that they do not perform three out of the six principal duties of Brahmans, viz., teaching the Vedas, officiating as priests, and receiving alms: it can be safely inferred that they are either a very degenerate class of Brahmans, or, what is more probable, that they are of mixed descent. That they are an offshoot of the Brahmanical race there cannot be the least doubt whatever, and they still perform three of the principal duties of that race, viz., studying the Vedas, offering sacrifices, and giving alms.

33. At Muzaffarpur some of the educated members of the community have founded an association for the improvement of their position and adjustment of caste disputes. The Secretary of the Executive Community of the Association writes as follows:—

"The Bhuinhars are pure Brahmans, and have been recognized as such since time immemorial. They differ from the rest of the Brahmans in this respect that they have given up the principal performances of Brahmans connected with priestcraft, which are not at all obligatory, viz., *Jajan* (to officiate as priest in ceremonies), *Adhyan* (teaching), and *Pratigraha* (receiving alms), as they have betaken themselves to landholding occupations which were

not practised by Brahmans of ancient times, and in consequence of which they have become a distinct community owing to occupation."

Further on he adds:—

"In order to show that we are Brahmans we must trace our origin to one of the principal divisions of Brahmans. The records of genealogy in the possession of our bards show that the majority of the Bhuinhar Brahmans are Kanya Kubja and the rest Maithil.

"Even at the present day many Maithil Brahmans secede from their community, and are taken to the Bhuinhar community; the condition of admission being that they must give up priestly occupation. Those descended from Kanya Kubja are regarded Kulins, and the Maithils are inferior to them in status.

"In religious ceremonies the Bhuinhars adopt the name of *Sarma*, which, according to the Vedas, are only applicable to Brahmans. We perform *Sradh* ceremony after ten days which is only sanctioned by Shastras for Brahmans. Our initiation (*Upanayan*), marriage, *Sradh* and other ceremonies are performed in the same manner and style and by the same *mantras* as those of the Brahmans. We have amongst us Misras, Tripathy, Ojha, Trivedi, Pande, &c., who are also among other Brahmans."

There is apparently much force in these arguments, but they are not antagonistic to the popular belief that the Bhuinhars are a people of mixed descent. The word Bhuinhar is derived in two ways and means (1) those who have land for their garlands and (2) those who conquer lands, both signifying possession of land.

The Rajas of Benares, Bettiah, Hutwa, Tikari, and Sheohar belong to the Bhuinhar caste.

A chief characteristic of the Bhuinhars is that they are very litigious people. They figure most in cases of boundary and other land disputes.

33. The other prominent castes in this district are:—

Dusadh	...	...	...	...	188,124
Rajput	...	...	...	...	170,571
Chamar	...	...	...	...	127,130
Koiri	...	...	...	...	121,907
Kurmi	...	...	...	...	117,568
Brahmans	...	...	...	...	98,021

34. The Dusadhs are an aboriginal class of people who are kept at great distance by the other castes on account of their dirty manners, dirty habits, and dirty living. They are not particular about their food or drink. They have in a manner monopolized the *chaukidari* of almost all the villages, and are shunned by the people on account of their dirty habits. They, like the Doms and Goalas, commit highway robberies and burglaries.

The selection of Dusadhs as village watchman is, I think, based on the principle "set a thief to catch a thief," but, as is not unfrequently the case, the protector often proves to be the devourer.

As a labouring class the Dusadhs set an example to others. They are very hard-working and are accustomed to any kind of labour. Some serve with Europeans, and improve their position thereby. They worship Rahu and offer sacrifices of pigs to their god.

35. The Rajputs or Chhatris, it will be seen, rank next to Dusadhs in regard to number forming about one-seventeenth of the total population of this district, or more correctly about six in a hundred. They are superior in point of rank to all other people except the Brahmans. They are divided into two families, Surajbansi or the solar race, and Chandrabansi or the lunar race. Probably there is no class of people whose condition has so much deteriorated as that of the Rajputs. An account of the Rajputs is to be found in Mr. Sherring's work. The legitimate occupation of a Rajput is fighting, but this is almost now being given up. The Rajput inhabitants of this district are merely an agricultural people. Intellectually, they seem to be inferior to Brahmans and Kayasthas. They do not hold any high offices under Government, and very few of them distinguish themselves in the learned professions or in the university.

The military service does not attract any considerable number of Rajputs, but they are to be found holding posts in the lower ranks of the police. A large number of them serve as peons and *darwans* in Government and private offices.

A large number of Rajputs live in the Hajipur subdivision. The classes of Rajputs to be found in this district are Banaudhia, Kurubansi, Parihar, Rahtaur, and Rangha.

36. The Chamars (127,130), like Dusadhs, are looked down upon as a degraded class of aborigines. The males are employed in removing the carcasses of cattle. They eat unclean food; they assist the people at marriages by their profession of beating drums, and working as field labourers. The caste, however, proves mischievous in many places, as for the sake of the skins they not unfrequently poison cattle. No populous village can do without some resident Chamars, as the Chamarnis are in very great request at the births of children. The Chamars are also a village institution like *chaukidars* and *goraits*. They are invariably called to post up official notices, and to go round with drums to make public announcements.

37. The Koiris (121,907) are the best agriculturists. They are mostly tenure-holders and have claims and privileges in rent in respect of the soil they cultivate. They are a harmless class of people, and their attributes, functions, and practices give a claim to be ranked higher than a great many of the castes hereafter to be mentioned. The production of opium is due to the main labours of this caste. The females work with as much energy as the males.

38. Kurmis, like Kahars, are a class of people who live by personal service with men of higher classes. They are of two kinds, Awadhiya and Jaiswar. The difference in them lies in the fact that in the former, widow marriage is forbidden as is among the higher classes at present, while in the latter class there is no such restriction. Awadhiya Kurmis are

agriculturists and hate menial service which is the lot of Jaiswars. Jaiswars, both male and female, eat the refuse of higher castes.

39. It will appear that the castes I have mentioned above form nearly half of the whole population of this district. There has not been any marked decrease or increase in these castes. The table below will show the increase or decrease under each caste as compared with the census of 1881.

Serial No.	Name.	Census of 1881.	Census of 1891.	Decrease or increase.	Remarks.
		Population.	Population.		
1	2	3	4	5	6
1	Brahman ...	96,206	98,021	+ 1,815	Superior caste, either zamindar's tenant, or Government service.
2	Rajput	167,594	170,571	+ 2,977	Ditto.
3	Babhan ...	171,633	176,323	+ 4,690	Ditto.
4	Kayastha ...	42,552	48,159	+ 5,607	Ditto.
5	Baniya	30,262	21,909	— 8,353	Zamindari tenants; commerce tenants.
6	Jogi	616	1,568	+ 952	
7	Sonar	23,899	24,284	+ 385	Mostly artisans.
8	Koiri	141,551	121,907	— 19,644	Agricultural class, tenant, occupancy right.
9	Goala	299,127	328,874	+ 39,747	Ditto.
10	Kandu	82,152	93,412	+ 11,260	Tenants and his own profession.
11	Lohar	38,897	57,917	+ 19,020	
12	Kalwar	29,089	36,891	+ 7,802	
13	Teli	82,856	79,115	— 3,741	
14	Sunri	32,656	36,305	+ 3,649	
15	Barhi	16,291	15,728	— 563	
16	Kumhar ...	33,408	42,311	+ 8,903	
17	Mali	11,543	11,862	+ 319	
18	Bari	.....	513	.....	Baris were shown among "Others" in 1881.
19	Tambuli... ...	4,660	3,008	— 1,652	
20	Kahar	25,573	25,658	+ 85	
21	Kurmi	115,117	117,568	+ 2,451	
22	Hajjam	38,642	43,792	+ 5,150	
23	Dhanuk	52,773	58,159	+ 5,386	
24	Kewat	3,447	8,091	+ 4,644	
25	Mallah	89,863	83,216	— 6,647	
26	Bind	21,552	20,154	— 1,398	
27	Nuniya	41,616	52,888	+ 11,272	
28	Tatwa	32,725	51,760	+ 19,035	
29	Gareri	10,530	10,439	— 91	
30	Pasi	11,690	10,936	— 754	
31	Musahar... ...	33,657	45,670	+ 12,013	
32	Dhobi	28,433	29,141	+ 708	
33	Chamar	122,837	127,130	+ 4,293	
34	Dusadh	179,827	188,124	+ 8,297	
35	Dom	10,042	7,486	— 2,556	

40. Although civilization has advanced to such a great extent, still no one seems to care for the history connected with his caste, and it is with difficulty that any reliable history can be traced.

41. The table above shows the castes arranged in order of social precedence as locally recognized. This arrangement of the Hindu caste has been based principally according to race, occupation, and local position.

42. According to Manu, the great lawgiver of the Hindus, the people were divided into four castes, viz., Brahman, Kshatriya, Vaisya, and Sudra. It is difficult to say what castes should come under the head "Vaisya" and what under "Sudra," but the superiority of Brahman and Rajput is unquestionable and no explanation is needed. It seems, however, that Vaisyas were at first agricultural classes, but gave up field labour and preferred money-lending and other works. Among this class the different classes, such as, Khatri, Agarwala, and all others, which profess to be of different castes, are placed under the head of Baniyas, which the table at page 7 will show. Sonar, Koiri, Goala, Kandu, Lohar, Kalwar, Teli, Sunri, and Barhi may also be classed under them: the rest are reckoned as Sudras.

43. It now remains to place Babhan and Kayastha. As I have said above, the Babhans being allied to Brahmans deserve a position below the Rajputs.

44. The Kayasthas represent the writer class. Government employ was, and still is, their chief profession. Even a poor Kayastha will be ashamed to beg or to employ himself in trade. The legendary story connected with them is that Brahma while creating the four castes thought the necessity of creating Chitragupta to keep an account of the creation. The Kayasthas are the descendants of Chitragupta. They are of 12 kinds, viz., (1) Mathur, (2) Bhatnagar, (3) Sribastab, (4) Saksena, (5) Surajdhwaj, (6) Amashta, (7) Gaur, (8) Karan, (9) Balmik, (10) Aithana, (11) Kulsreshta, (12) Nigam.

There is nothing to show what kinds of Kayasthas are included, but about three-fourths of them are Sribastab. They differ from the Tirhutia Kayasthas in manners and customs.

The Kayasthas are much given to drinking, and are most of them flesh eaters. The separate clans do not eat together, but they will drink and smoke together. Most of the women can read and write, and if left to themselves manage their own *samindari*. The *parda* system is greatly observed in this caste among the women. The Kayasthas have a festival of their own called the "Dawat Puja" or pen and ink festival which takes place on the 18th of Kartik in each year. They worship the implements of their profession, and do not touch pen or ink on that day.

45. Jogi or Atith is a caste which worship the great Hindu god Siva. They are called by different names in this district, such as, Jungum, Digambar, Bharthi, Sanyasi, Saivya, Sanjogi, Showda, Bissambhar, and Gosain. Their occupation is one of the important causes which places them lower in position than the Baniyas. The word jogi seems to have been derived from the word *jog* which means religious devotion; and the word jogi itself means a devotee. It seems ridiculous to place this caste lower in position to Baniya, but as I have said Jogis make Babhans, Kayasthas, and Baniyas their disciples and eat with them without any restriction. Some are the priests in the temple of Siva; some are mendicants; some trade in cattle and lend money; and some lower their position to such an extent as to do the works of *Patwa*, *i.e.*, to string beads. Hence their claim for superiority has been disregarded totally. It is even said that mere appearance of a jogi at the time of departure for a new place is considered inauspicious. There appears a large variation in the population of this caste. The census return of 1881 showed the number of jogis to be 616, while the present return shows 8,737. This variation is due, perhaps, to the inclusion of Atiths and different classes of Jogi above alluded to under this head. Atiths in the former census were shown among "Others."

46. It has been said above that Baniyas, &c., belong to the Vaisya class. It is difficult to make out whether Khatri, Agarwala, Singh, and Sikh located in this district had better claims to be classed among the superior classes to which they have pretension. They demand a place among the Rajputs or Chhatri. They wear sacred threads or *janaos* like people of the higher classes: this ambition in this caste is due to their fair complexion and riches with which they have been endowed, and to the good manners and customs which they have adopted, but it may be said in justice to them that they merit the first place among the Baniyas.

47. Sonars, Lohars, Barhis, Thatheras, and Kumhars are of the artisan class. The Sonar works in gold and silver; the Lohar in iron; the Barhi in wood; the Thathera in brass and other metals; and the Kumhars in earth. Their claim for superiority rests in the value of the metal they have to deal with. The Lohars are also called by the name of Kamar, and the assumption that Lohars have the admixture of *Kol* blood might be correct.

48. The chief among the Sudras or servile castes are Mali, Bari, Tambuli, Kahar, Kurmi, Hajjam or Napit, Dhanuk, Kewat, Mallah, Bind, Nunia, Patwa, Gareri, and Pasi, and the lowest are Musahar, Dhobi, Chamar, Dusadh, and Dom.

49. Malis are growers of flowers and are not very useful except that they undertake to vaccinate and to supply the Hindus with *mour* or flower crown at the marriage or any other *yujya* and are handsomely paid for them. No history connected with this caste is forthcoming except that they have been never heard of having any connection with any of the lower castes.

50. Kewat, Mallah, and Bind are of the same class and represent the costermonger caste.

51. Doms are the meanest of all castes, and are impure to the highest degree. Not even a Dusadh would like to mix with them. They make the funeral pyre and bring fire for the cremation of dead bodies. They are handsomely paid for their services, and they have the right to receive the garments of the deceased. They are employed as executioners by Government. They are great thieves and burglars and are very merciless. They are even heard of killing men when opposed in the act of stealing. The Dharkars are a class of Doms who devote themselves to preparing mats and baskets. The Magahiya Doms are notorious thieves, but happily their number is very small in this district. The Doms are neither Hindus nor

Muhammadans; but they style themselves as Hindus. A chief characteristic of this caste is that its members would never practise agriculture and would never grind wheat and corn of themselves.

52. The subjoined statement shows the castes, tribes and races of Muhammadans :—

Serial No.	Name.	Census of 1891.			Remarks.
		Males.	Females.	Both sexes.	
1	2	3	4	5	6
	Sayyid	2,486	2,817	5,303	Includes Shia.
	Shaikh	78,191	90,927	169,118	Do. Suni.
	Rangrez	118	125	243	
	Kazi	18	5	23	
	Kasai	177	172	349	
	Moghulzada	4	4	8	
	Mahzada	33	34	67	
	Mirza	26	7	33	
	Moghul	129	677	806	
	Mir	104	69	173	
	New Musalman ...	30	71	101	
	Pathan	6,170	5,694	11,864	
	Madari	97	124	221	
	Julaha	32,971	36,690	69,661	
	Dhunia	16,637	18,866	35,503	
	Kunjra	3,413	4,001	7,414	
	Unspecified	15,680	16,306	31,986	
	Total ...	156,284	176,589	332,873	

53. The principal Muhammadan castes are the Sayyid, the Shaikh, the Moghul, and the Pathan. As the Brahman is among the Hindus, so is the Sayyid among the Muhammadans. There are two sects, Shia and Sunni. The Sayyids are generally Shias, and Shaikhs generally Sunnis. These two sects are generally hostile to each other. The show in the Muharram is observed by the Shias and disliked by the Sunnis.

54. Among the Muhammadans new parties have sprung up, one is called Hanifi and the other Wahabi. They differ only in the mode of prayer like Papists and Protestants among the Europeans. The flesh of camel is sacred to them in the Bakrid festival. The Sayyids hold an important position among the Muhammadans. They claim Arabic descent and claim to have inherited, on the male side, the blood of the Prophet through his daughter Fatima who was married to Ali. The number of Wahabis is smaller than the Hanifis. It is said that they have a fondness for *Jehad*.

55. The Shaikhs are of no nationality in particular. The word means 'venerable' and was applied originally to any Musalman who might be distinguished for learning and piety. Both Moghuls and Pathans have assumed the title of Shaikh at different times.

56. The Moghuls are descendants of those Musalmans from Central Asia who invaded India under the championship of Timur and Babar.

57. The Pathans are the descendants of the Ghaznavites, Ghorians, and other more recent comers from Afghanistan.

58. Among the lower classes of Muhammadans are the Shah, Sain, Kasai, Moghulzada, Mahzada, New Musalman, Madari, Maskhara, Turk Musalman, Dhunia, and Julaha.

Head IX.—Occupation.

59. It appears that there has been no tabulation of census figures with reference to caste. It should, however, be noted that the origin of castes of people of India is due mainly to two causes, viz., (1) geographical position, and (2) occupation; and as a matter of fact each caste has a separate occupation of its own.

60. The population of the district under each head of occupation will appear from the following figures:—

Occupation.	Males.	Females.	Total.
1	2	3	4
1. Government ...	7,841	7,906	15,747
2. Pasture and agriculture.	815,766	868,426	1,684,192
3. Personal service ...	71,001	63,859	134,860
4. Preparation and supply of material substances.	127,426	128,842	256,268
5. Commerce and transport.	24,459	23,349	47,808
6. Professions ...	15,059	14,971	30,030
7. Indefinite and independent.	243,822	298,718	542,540
Total ...	1,305,374	1,406,071	2,711,445

Statement showing the occupations of the people.

Class.	Occupation.	Male.	Female.	Total.	
1	2	3	4	5	6
A	Government.				
	Administration	7,807	7,883	15,690	
	Defence	34	23	57	
	Total ...	7,841	7,906	15,747	
B	Pasture and Agriculture.				
	Live-stock	1,466	1,128	2,594	
	Agriculture	814,300	867,298	1,681,598	
	Total ...	815,766	868,426	1,684,192	
C	Personal Services.				
	Personal and sanitary services ...	71,001	63,859	134,860	
D	Preparation and supply of material substance.				
	Food and drink	44,366	45,684	90,050	
	Light, firing, and forage	9,221	10,252	19,473	
	Buildings	979	937	1,916	
	Vehicles and vessels	145	72	217	
	Supplementary requirements ...	4,164	4,048	8,212	
	Textile fabrics and dress ...	19,151	18,892	38,043	
	Metals and precious stones ...	13,653	12,911	26,564	
	Glass, pottery, and stoneware ...	9,398	8,875	18,273	
	Wood, cane, and leaves	7,347	7,451	14,798	
	Drugs, gums, dyes, &c. ...	14,287	15,189	29,476	
	Leather, horns, and bones ...	4,715	4,531	9,246	
	Total ...	127,426	128,842	256,268	

Statement showing the occupations of the people—concld.

Class.	Occupation.	Male.	Female.	Total.	
1	2	3	4	5	6
E	Commerce, transport, and storage.				
	Commerce	13,887	14,969	28,856	
	Transport and storage	10,572	8,380	18,952	
	Total ...	24,459	23,349	47,808	
F	Professions.				
	Learned and artistic profession ...	14,798	14,733	29,531	
	Sport and amusements	261	238	499	
	Total ...	15,059	14,971	30,030	
G	Indefinite and Independent				
	Indefinite	236,272	288,987	525,259	
	Independent of work	7,550	9,731	17,281	
	Total ...	243,822	298,718	542,540	
	Grand total ...	1,305,374	1,406,071	2,711,445	

61. It will be seen that the most important occupation in this district is agriculture, followed by more than half of the whole population. Although the bulk of the population is agricultural, it is to be regretted that the people care very little for the preservation and increase of live-stock. Comparing the figures under agriculture we find that this district cuts a very sorry figure in this respect. Out of a total population of 1,684,192 there are only 2,594 who have any interest in stock-breeding and dealing and services to stock. Patna, Gaya, and Shahabad are more fortunate in this respect.

62. Among the agricultural classes may be reckoned Brahmans, Rajputs, Babhans, Koiri, Goala, Kahar, Kurmi, Atith, or Jogi, Mallah, Bind, Kewat, and Gareri. The women of Brahmans, Rajputs, Babhans and Muhammadans of Shaikh, Sayyid, Moghul, or Pathan do not assist their husbands in outdoor field works. They, however, do all domestic works. The Brahmans, Rajputs, Babhans, Kayasthas, Shaikh, and Sayyid are *zamindars* or tenure-holders, and all other castes are either tenure-holder cultivators or field labourer.

63. The number of men employed in Government service is very small. Not a few of the employees in the Government service belong to other districts. The ministerial staff is composed chiefly of Kayasthas, but the proportion of Muhammadans is not inconsiderable. The men of higher classes in this district are mostly agriculturists, but a large number of the people are employed in the inferior services, working as peons or constables.

64. The occupation of personal service is followed by Kahars, Kurmis, Dhanuk, Napit, or Hajjam, Kewat, Dhobi, Chamar, Dusadh, Amant, and Brahmans. The first five castes are employed as servants and their women as maidservants with rich men. Both males and females support each other equally by their occupation. The Dhobis are washermen. The Dusadhs and Chamars are employed as grooms, grass-cutters, and field labourers. Some Brahmans serve as cooks. All castes from Hindu to Muhammadans and from highest to the lowest class are employed in the preparation and supply of material substances (class D). A number of Hindu castes has sprung up at a comparatively recent period from the occupations they follow; as, for example, Halwai, Kasab, Rangrez, Nanbai, Goldar, Dafali, Baheliya, Tikulhara, Laheri, Churihar, Raj Mistri, and the like.

65. It appears that Halwais are either Kandus or Brahmans, Khatri or Agarwalas. Kasab, Rangrez, Nanbai are Muhammadans who live by supplying animal food, dyeing, and preparing bread respectively. About one-tenth of the whole population comes under class D. The Khatris, Agarwalas, Kahars, Telis, Sunris, Agrahirs, and Marwaris are the chief men in the district who are employed in money-lending and commerce. They are 1 in every 56 of the whole district population. The Muhammadans and Bengalis are also shopkeepers, but they are not so important as the other castes. They, however, do not follow the money-lending occupation. The men employed in transport and storage are Chattriya Musalmans of the lower classes or men of labouring classes. The trade of elephants and bullocks is undertaken by men of higher classes in addition to their agricultural pursuits: 1 in 90 of the population of this district is employed in professional occupation. The whole population under this head is 30,030. About two-thirds are priests, ministers, and employed in religious services, and less than a third comes under education, literature, law, medicine, engineering, and surveying, and the rest under

sports and amusements and other minor sciences. The Hindu priests and ministers, &c., are mostly Brahmans. A limited number of them only are learned and the rest do the routine business without any education. They are nominally included in the occupation list under this head. The numbers under education, literature, law, and medicine include men of other districts practising here. The medical practitioners or quacks are of the family of Sakadwipi Brahmans who practise more by experience than by any school education, and the vaccinators and midwives belong to the castes of Mali, Kurmi, and Chamar. The pictorial arts and sculptures and music, acting, and dancing are performed by the lower class of Hindus and Muhammadans and by other uneducated classes.

Head X.—Administrative.*

I. Administration.

66. The general instructions were followed in all material points. No necessity arose for any departure from them.

Points in which the general instructions were reported from.

67. No difficulty was experienced in respect of the definition of "village" given in Circular No 10. This definition was strictly adhered to throughout the district.

Definition of a village.

68. At the commencement of operations, the officers of the subdivisions of Hajipur and Sitamarhi misunderstood the definition of "house" as given in the instructions. They understood by the term "house" a homestead including several houses in one "*augun*" irrespective of the number of families contained in it, or of the nature of the families, whether joint or separate. In the operations, however, every house having a separate kitchen ("chula") was regarded as a separate "house" throughout the district, the error in the subdivisions being corrected before it was too late.

Definition of house.

69. The "charge" was identical with the *thana*, which was divided into two subcharges. Each outpost was also a subcharge except in cases where the *thanas* were too large to divide in this way. The *thana* of Muzaffarpur, to give one example, was divided into nine subcharges.

Size of charge or subcharge.

70. The average number of houses in each circle was about 500, the maximum number being under 700, and the minimum over 400.

Size of the circle.

71. The average number of houses in block was 49 or 50. In no case did it exceed 75.

Size of the block.

72. No cost was incurred in numbering the houses, which was done with hematite (oxide of iron) called locally *gerua muttee*, the few pice necessary for which was generally paid by the enumerators themselves, and in some cases by the *punchayet*. The houses were numbered consecutively, the numbers being painted on some conspicuous part of the house.

Numbering of houses and cost.

73. Any system of permanent consecutive numbering would be practically impossible, owing to the fact that houses are very frequently destroyed by fire or by floods, and the frequent separation of families living in the same building would render permanent numbering valueless, if the definition of house, as given in the instructions to supervisors, is adhered to. The crumbling of walls, and tearing of mats would also present difficulties, and the construction of new houses would necessitate the alteration of numbers of sometimes half or more of the houses in the same block. It might be practicable to place a small tin plate to the right of the doorway of every building, taking the building instead of the hearth as the house, but I would not recommend this even in municipalities for the reasons given above.

Practicability of permanent numbering.

II. Agency.

74. Supervisors and enumerators were selected, as a rule, in municipalities from among the Government servants residing in the municipalities and in villages, from members of the *punchayet*, and from *patwaris* and *gurus*.

Classes from whom supervisors and enumerators were desired.

75. At the outset, supervisors and enumerators showed some reluctance in undertaking the work assigned to them. When they found it was compulsory and carried a chance of reward for merit, they worked hard and well, and generally showed a keen interest in their work. I was particularly surprised to find how marked this was in many cases.

Whether their duties were willingly undertaken.

76. One prosecution only was necessary in the Sudder Division, the prosecuted enumerator having refused to do his work. In the subdivisions there were no prosecutions, it being found sufficient to call upon the culprit to show cause why he should not be prosecuted.

Prosecutions, if any.

77. The duties of enumerators and supervisors involved no expenditure.

Pecuniary expenditure.

78. No paid census officers being employed, officers and clerks from the permanent staff were deputed to do the responsible work. One assistant for calculation or enumeration schedules was necessary. He was paid Rs. 20 per mensem.

Paid census officers.

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*Vide letter No. 767, dated 8th April 1891, from W. H. D'Oyly, Esq., Magistrate of Muzaffarpur to the address of the Census Superintendent.

III. Attitude of the people.

79. Seeing that no evil results followed the last census, people were not alarmed at the present operations. They were for the most part simply uninterested and impassive.

IV. Results.

80. In the absence of the figures for each *thana* in the last census, no opinion can be given as to the perfect accuracy of the census. The general totals, however, are probably, at least approximately, correct. The decrease in Hajipur subdivision perhaps needs explanation. The number of postal orders paid through the treasury, averaging Rs. 30,000 per month, proves that emigration has been very considerable, chiefly to Calcutta and the tea districts. That very large numbers have been within the last few years in the habit of going yearly for some months to Calcutta and elsewhere, I had ascertained to be a fact when I was on my cold-weather tour. The figures in the other two subdivisions show a normal increase, and may be regarded as nearly exact.

Mr. Geidt, the Joint-Magistrate, was entrusted with the charge of the office work, and my thanks are due to him, and he deserves praise for the satisfactory way in which he, in spite of heavy work in other departments, conducted the operations.

Abstraction and tabulation.

81. The procedure followed in the operations of abstraction and tabulation in this district in the six months, April—September, is open to criticism in many points.

The initial weakness lay in the want of a fixed plan. A large number of circulars were issued by the Calcutta office, and successive methods of works (differing in material points) were ordered. A fair example of this is seen in three circulars, Nos. 42, 51, and 61.

This had naturally the effect of confusing those in charge and kept back to some extent the work. Had a fixed plan been ready early in April and remained unchanged, the efficiency of the work turned out would have been greatly increased.

Work was started in Muzaffarpur with full six gangs in April and continued till about the end of September. The training of such a large number of men was a great difficulty—a difficulty which was increased by the fact that the abstraction staff was largely recruited from uneducated enumerators, the majority of whom were totally unfit for the work. I am inclined to think that the gang working the full year would have turned out a much better work, as they could have been trained and managed more effectually.

The plan suggested by Mr. O'Donnell in his circular as to the advisability of beginning on the simplest abstraction sheet would have worked excellently in this district. In April a large number of men were dismissed as being unable to learn the work: a number left voluntarily. The fine register, too, was always a heavy one in this district. In the face of these difficulties it was natural that the abstraction of the more difficult sheets (I and XI) were full of errors. This would have been avoided had the plan suggested been in force.

Abstraction.

82. As to the procedure followed in the abstraction itself, it would have been better had a number of schedules been abstracted by the same man in successive sheets. The natural objection to this is that the totals, after the first sheet was abstracted, would be fudged.

But I do not think that the fudging would have been any greater than what actually took place, as in the actual working the abstractor of any sheet had before him the totals obtained by the abstractor of the former sheets.

Tasks.

83. Some of the tasks exacted were excessive; this specially was the case with sheets I and XI. The daily tasks laid down for these sheets were 1,666 and 1,250 ticks respectively. The clerks, at least of this district, were totally unable to do this. Had the tasks been 1,000 for sheet I and 800 for sheet XI, more efficient work would have resulted and a great amount of re-abstraction and fines saved. The tasks for sheet III might for rural tracts have been raised to 1,666: a reader I think should have been allowed for sheet XI.

Pay.

84. The plan suggested, that the pay of the abstractors should be raised to Rs. 18, Rs. 6 being kept back till the work was found accurate on test would hardly have succeeded here. As it was, Rs. 12 was not enough to ensure first class work.

Compiling staff.

85. The fact that the compilation took place in Calcutta gave rise to a certain amount of confusion. Had the three operations of abstraction, tabulation, and compilation taken place in the district itself, the work would without any doubt have gone on more smoothly, as confusion and loss of time was caused by papers being continually returned from Calcutta for correction. The gain in local knowledge, too, would have been something. For instance, papers were sent back here from Calcutta, as the four equivalent terms, Goar, Gop, Goala, and Ahir, were not understood.

Limit of adjustment.

86. The limit of adjustment was quite sufficient except in sheet XI. In fact it would perhaps have had no limit of adjustment for all sheets except XI—a margin of 1½ or 2 per cent.

Miscellaneous.

87. The columns of sheet XI might, with advantage, be broader. In the test slips for sheets IV, X, XI, no separate columns for the number of castes were provided. The work of checking was made somewhat difficult by this.

Reg. No. 2971J—90—23-4-98.

DISTRICT CENSUS REPORT.

No. 613, dated Darbhanga, the 18th May 1892.

From—G. J. B. T. Dalton, Esq., Magistrate and Collector of Darbhanga,
To—The Secretary to the Government of Bengal, Financial Department.

With reference to Government of Bengal circular No. 6T.—F., dated 3rd October 1891, to the address of the Commissioner, copy of which was forwarded to me direct with Government of Bengal circular No. 7T.—F., dated 3rd idem, I have the honour to submit the report therein called for.

REPORT ON THE CENSUS OF THE DISTRICT OF DARBHANGA, 1891.

Head I.—Early History, etc.

The early history of this district is merged in that of Tirhut which, according to the ancient indigenous division of the country, comprises the whole of the Darbhanga and, Muzaffarpur districts and a portion of Bhagalpur. The whole of this great tract of level land, which is bounded on the north by the lower slopes of the Himalayas and to the west, south and east by three rivers—the Kusi, the Ganges, and the Gandak—was popularly called Tirhut Mithila, but the name Tirhut, which is derived from the Sanskrit Tri-bhukt, and means the land included by three rivers, was also used in a stricter and more limited significance to indicate the land lying between the Jamuni on the north and west, the Karai on the south and south-east, and the Kamla on the east and north-east. In the northern corner of this country, which almost coincides with the present *thana* of Banipati, where the rivers Jamuni and Kamla join, there dwelt an eminent sage, named Jai Muni Rishi, who compiled an exceedingly learned treatise on "The laws of Justice in relation to the worship of the Gods." The village of Kakroul in the eastern corner, at the junction of the Kamla and Karai, was the abode of the sage Kapildeva Muni, the celebrated author of the Sankhya Yoga, (a collection of Vedic hymns); while in the north-west corner of the present Darbhanga *thana*, on the junction of the Jamuni and Karai, there stands to this day the Brahmanical village of Ahiyari, where lived the third member of the famous trio of Tirhut sages, Gautam Rishi, author of the Nyay Shastra (treatises on the Nyay or Ethical School of Brahmanical philosophy). Tirhut was in the times of the great Sanskrit epics the chief stronghold of the priestly caste or Brahmans, and at the present time there are many villages where they form the bulk of the population; but the bulk of the labouring and industrial population were Dhanuks or Dhanush, literally a class of men using bows and chasing animals for food. Dhanuks are very plentiful to this day in Bihar, where they may be found employed in various capacities and as retainers of Rajas: they are said to be descended from the offspring of a Chamar and Chandal. The language of the common people was *Prakrit*, a rude dialect of Sanskrit, which was only spoken in its pure form by the learned. At a very early period Raja Mithi, a prince of the royal house of Bidehas, managed to establish himself as king of Tirhut Mithila, and by ingratiating himself with, and winning the confidence of, the people, rendered himself secure against disturbance. The common people seem to have reverenced their rulers as demi-gods, as we see by the name they gave to them, viz. Bideha, *i.e.*, the incorporeal or spiritual. After them, the country to the north of Tirhut Proper was called Uttar Bideha, and that to the south Dakshin Bideha. These Rajas gave out that they were divinely appointed to be the counsellers of the kings and the guides of the nations of this world, and arrogated to themselves the title of Janak (or the creator). Their capital was at Janakpur, which is situate to the north-west of this district within Nepal territory, and which is now a place of resort for pilgrims, as it contains very sacred shrines. The village of Phulhar in the north-east corner of the Banipati *thana* was, in the reign of Maharaja Sridhaj Janak, a flower garden, where the priests of the Raja's family used daily to break flowers for the worship of Girija Devi, whose temple stands there to this day The daughter of Sridhaj Janak, the beautiful Sita, the daughter of the earth, married Ram Chandra, the hero of the Ramayana and son of the Maharaja of Ayodhya. The story of their marriage and adventures, as also that of the great war between the rival princes of the Lunar race, the scene of which must have been to a great extent laid in Tirhut, and in which the Bideha Rajas were staunch supporters of the Pandavas, is too long to tell here; suffice it to say that Bahulas Janak changed his allegiance from the Pandavas to the Kouravas, and as a punishment for his treachery was defeated by Raja Karna, and the family of Bidehas ceased to reign in Tirhut

2. There is no record available from which to compile a chronological history of the district, but a brief sketch of the most striking epochs in the development of the country since the Fasli year 496, corresponding to 1089A.D., especially setting out any changes in the character of the population or its rulers, may not be altogether out of place.

3. In the year 1089A.D., one Nand Deva Karnat (Karnat meaning that Raja whose managing heads were Karna Kaiths), who is said to have commanded a squadron of 14,000 cavalry under Prithu Raja, then Emperor of Delhi, took an opportunity of setting himself up as an independent ruler. He marched eastward with the cavalry under his command, and built a fort at Simraon Garh in the territory of Nepal, and starting from there eventually subjugated the whole of Mithila and drove out the king of Nepal, who was called Kerat, the present name of North-Eastern Nepal. He reigned over this country for 36 years, and was succeeded on his death by his two sons, Ganga Deva Karnat and Mulha Deva Karnat. The former had his capital at Lehra Raja, a big village in Bahera *thana*, and ruled over the whole of Mithila ; the latter made his capital at Simraon Gurha, where he reigned as king of Nepal. The two large tanks of the Ganga Sagar near Darbhanga railway station, and another at Andhra Tharhi in the north-east of Madhubani, are said to have been excavated during the reign of Ganga Deva Karnat. The name of Ganga Deva may to this day be seen inscribed together with that of his prime minister, Sridhar Kayasth, on a stone at Andhra Tharhi, where that monarch is said to have built a fort, and the villagers of Bairiya, some two miles east of Andhra, claim to be the descendants of the same Sridhar Kayasth. To Ganga Deva the country owes the introduction of the system of division into *parganas* for the purpose of revenue administration; over each *pargana* a *chaudhri* or headman was appointed to collect the revenue and a *panchayat* chosen to settle all disputes. Ganga Deva died in 1139, and was succeeded by his son Narsingha Deva, who reigned 52 years. In this monarch's time all the north-east of Hindustan was conquered by Muhamad Ghori, who appointed Narsingha Deva his Commander-in-Chief. In this capacity the ex-king of Mathila greatly distinguished himself by gaining a brilliant victory over the invading army of Malik Kafoor, whose head he is said to have cut off with his own hands. As a reward for his fidelity and success, the emperor granted him a firman, re-establishing him as independent monarch of Mithila ; on his return to his native country his brother, then king of Nepal, refused to receive him on the ground that he had lost caste by entering the service of a Musalman. The upshot of this quarrel was that the kingdom of Mithila and Nepal were separated never again to be reunited. The boundaries of the two countries were carefully laid down, the line of demarcation running eastwards from Koilakh near Naha Bhagwatipur, *pargana* Bhour, and along the existing frontier. Ram Singh Deva, who succeeded his father on the throne, was a saint-like devotee and a patron of sacred literature. Under his auspices several well-known commentaries on the Vedas were compiled, among which the Chintamani, by Gangesh Pandit, the ancestor of the Srotriya Brahmans of Sarson, and the Sankhya Tatova and other Shastras of Bridha Vayaspati are perhaps best known. Under this king certain reforms were made in *mufussal* administration. In every village a *lakhi* or police officer was appointed, whose duty it was to make a daily report of any occurrences worthy of note to the *chaudhri* or head revenue collector of the *pargana* (*Chaturdharik* or "experienced.") These *chaudhris* in return for their services were assigned a certain quantity of land, the produce of which was appropriated by them and their heirs in office. These *chaudhris* were subsequently under the Muhammadan emperors styled *zamindars* or landlords. To the same period we may assign the rise of the system of village accountants or *patwaris* (Patti, to account), who were, it is said, paid at the rate of Rs. 10 a month from the village funds. Under the excellent administration of these Karnat kings there was a great immigration into Mithila of labouring and mercantile castes from all parts of India ; in particular a large number of Bhuinhars from the south Gangetic valleys left their homes to avoid the persecution of Raja Asoka of Patna, and settled in Tirhut, where they are now found in considerable numbers. Ram Singh Deva caused rules to be framed for the guidance of Hindus in their religious and social observances, and established in each village an officer called a "Manjan" to adjudicate upon all questions arising in connection with the working of these new canons of conduct. The low castes, however, were never even nominally subject to this code, but continued to be governed by their ancient customs.

4. In 1211 A. D., Ram Singh Deva died, and his son Sakra Singh was crowned as his successor. In this Raja's reign one of his ministers, Chandreswar, established a council of seven elders (*Sapta Ratnakar*) as a check on the despotic authority of the king. Harsingh Deva, who succeeded his father, prepared records of the caste subdivisions of the Brahmans and Karna Kayasths within his dominions. He also excavated the Harahi and other tanks in the Darbhanga district. He was commonly supposed to have got possession of the sacred stone which Bireswar, the prime minister of Sakra Singh, was supposed to have thrown into the Ganges, and he was in consequence attacked by the Muhammadan Emperor Tughluck, and forced to fly to the jungles. He took refuge in the village of Omgaon, the people of which still worship Harsingh Deva as their tutelary deity. After the flight of its Raja, Mithila became a dependency of the empire of Delhi and was governed by a viceroy for 34 years.

5. In 1350 Feroz Shah Tughluck paid a visit to Mithila and found the majority of the people to be Brahmans endowed with wonderful skill and scientific knowledge. He was so struck, says the legend, with the miraculous power exhibited by a *pandit* named Kameswar, that he wished to make him independent king of Mithila, and on his refusal bestowed the sovereignty on his two sons, the survivor of whom, Deb Singh, became sole ruler, and held

his throne against even the Emperor Muhammad Tughluck. He was succeeded by his son Siva Singh, who only reigned for 3½ years. Siva Singh had three wives—Lakshima, Biswas and Rihuka Devi—for whose maintenance he set apart certain lands which may now be traced by the names of the villages which have sprung up in them, viz., Lakshimapur in the west of Darbhanga. The *chaudhris* of Singhwara are closely connected with Lakshima Devi. In 1417 Khizir Khan conquered Mithila, which was again reduced to a state of dependence, but on payment of all that was due to the Mughal Government, Lakshima Devi was allowed to regain the rule, and reigned until 1425. The reigns of the next few sovereigns of Mithila are not eventful, and may be passed over without detriment.

6. In the reign of Padma Singh (a descendant of Lakshima Devi, who lived about the middle of the fifteenth century), the Donwar Rajputs, who ruled over the land between Mithila and Nepal, were expelled from that part of the country which was annexed by Nepal. The present family of the Babus of Narhan trace their descent from these Donwars, who became a most formidable power in the country which is now Bihar. The name of Chait Singh, one of the Rajas of the Narhan house, will always be associated with the history of the ill-advised dealings of Warren Hastings with the Raja of Benares. Padma Singh was succeeded in turn by his son and grandchildren down to the sixth generation, which bring us to the year 1565 A.D. Their reigns were, as far as we know, uneventful, but they have left traces of their rule in large tanks scattered about throughout their kingdoms which still supply the wants of many a village: many of these are called Mahadevi Pokhar, after Mahadevi, wife of Hirde Narain Deva. After the last of the line had died heirless, the country came under the direct management of the Mughal.

7. In 1568 A.D. the Pandit Mohesh Thakur, to whom had been entrusted the duties of comptroller of religious functions, went to the Court of Akbar the Great. The emperor is said to have been much pleased with him, and offered him the landlordship of Mithila. The *pandit*, however, was so unfavourably received on his return by his learned brethren, that he returned the firman he had been granted by Akbar. The emperor, therefore, bestowed it on Raghunandan Raya, a pupil of the *pandit*, and sent a military force to put him in possession. Raghunandan surrendered his rights to Gopal Thakur, the *pandit's* son, who thus became the viceroy of Mithila, where he reigned for 29 years, and was succeeded by other members of his family. In the time of Jahangir, a number of the Pambar Rajputs, mostly ex-sepoys of the Mughal army, settled in lands originally inhabited by the Gandharva caste in Bahera *thana*, where they can now be recognised under the name of Gandharva Rajputs.

8. The descendants of Gopal Thakur retained their hold upon Mithila until the beginning of the eighteenth century, when, owing to the declining power of the Mughal Empire, many petty chieftains sought to avail themselves of the opportunity of attacking its representatives, and of wresting their possessions from them.

9. Raghub Singh, who was then Raja of Mithila, was for a long time hard pressed, but in the end proved successful, and handed down his Raj unimpaired to his son, who ruled over it until 1756. In the reign of Raja Narendra Singh, who came to the throne in 1709, Mahabut Jung made an attempt to capture the fort where the Raja lived, but was defeated. Nevertheless Narendra Narain agreed to pay his revenue to the Nawab as usual, and in return was presented with the *jagir* of nine villages now in the possession of the Maharaja of Darbhanga. Narendra Narain, adopted a son, who succeeded him on the throne and made Darbhanga his capital. On the 12th August 1765, the first British District Court in Bihar was established in Muzaffarpur, and on the death of the reigning Raja a settlement was made with his successor for the payment of Government revenue on all the lands in his possession. The settlement was not finally completed until 1779.

10. The Raja died in 1813, leaving a numerous family behind him, among whom was Raja Chhatra Singh, who became Maharaja of Darbhanga

Changes of Jurisdiction.

11 It has already been stated that for the purpose of revenue administration the country was early divided into *parganas*, each comprising a certain number of villages. This arrangement still forms the basis of the British revenue system, but it was from want of compactness and other causes found inconvenient for administrative purposes, and under the provisions of Regulation of 1813, the districts were divided into police jurisdictions named *thanas*.

12. These "*thanas*" or divisions have, except for revenue purposes, almost completely superseded the old *parganas*. Since they were first demarcated they have undergone frequent changes of boundary in the attempt to minister as far as possible to the public convenience. In the census of 1872, Nagarbasti was included in the Darbhanga and Roserha *thanas*, from which it was formed into a separate *thana* by the Government notification of 9th September 1879; previous to this by the Government notification of 13th June 1875, Darbhanga, together with Madhubani and Tajpur, had been separated from Muzaffarpur and formed into a separate district.

13. The only important change since then brought to light by the census of 1891 is the transfer of Deodha outpost from the Banipati to the Khajowli *thana*.

14. In the subjoined statement will be found a detailed account of the changes of jurisdiction of *thanas*, and the variation of density of their several populations since 1872. In 1872 the area of the district was shown in the census as 3,331 square miles, whereas in 1891 it appears as 3,335; this difference is due to the rectification of the district boundaries between Darbhanga and Muzaffarpur.

Statement showing changes in the name and jurisdiction of thanas, variations in their areas and population since 1872, district Darbhanga.

Subdivision.	1872.					1881.					1891.					Difference in area since 1872.		Variation of population since 1872.					
			Population.					Population.					Population.					Males.		Females.		Total.	
	Name of thana.	Area in square miles.	Males.	Females.	Total.	Name of thana.	Area in square miles.	Males.	Females.	Total.	Name of thana.	Area in square miles.	Males.	Females.	Total.	Increase.	Decrease.	Increase.	Decrease.	Increase.	Decrease.	Increase.	Decrease.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
Sadar or Darbhanga.	Darbhanga ...	428	168,236	167,839	336,075	Darbhanga ...	428	198,436	205,083	403,519	Darbhanga ...	428	218,129	223,323	441,452	...	...	49,893	.....	55,484	.....	105,377	.....
	Bhera ...	446	132,365	123,362	255,727	Bahera ...	447	153,144	156,731	319,875	Bahera ...	447	170,033	175,526	345,559	1	...	37,668	.....	52,164	.....	89,832	.....
	Roserha ...	347	118,174	111,991	230,165	Roserha ...	347	129,661	127,944	256,605	Roserha ...	347	130,731	131,064	261,795	...	...	12,557	.....	19,073	.....	31,630	.....
	Total ...	1,221	418,775	403,192	821,967	Total ...	1,222	480,241	489,758	969,999	Total ...	1,223	518,893	529,913	1,048,806	1	...	100,118	.....	126,721	.....	226,839	.....
Madhubani.	Madhubani (Bhowareh).	276	88,145	34,870	73,015	Madhubani ...	276	104,032	107,740	211,772	Madhubani ...	276	120,036	124,193	244,229	...	...	31,891	.....	89,323	.....	171,214	.....
	Barhampore (Madheypore).	457	116,133	105,328	221,461	Phulparas ...	458	132,196	135,304	267,500	Phulparas ...	458	146,240	150,426	296,666	1	...	30,107	.....	45,098	.....	75,205	.....
	Banipati ...	372	153,669	150,568	304,237	Banipati ...	323	122,143	125,145	247,288	Banipati ...	292	119,721	125,094	244,815	...	80	.....	33,948	.....	25,474	.....	59,422
	Khajauli ..	242	67,237	64,236	131,473	Khajauli ...	292	88,407	89,587	177,994	Khajauli ...	323	113,418	115,572	228,990	81	...	46,181	.....	51,336	.....	97,517	.....
	Total ...	1,347	375,184	355,002	730,186	Total ...	1,349	446,778	457,776	904,554	Total ...	1,349	499,415	515,285	1,014,700	82	80	124,231	.....	168,283	.....	294,514	.....
Somastipur (old Tajpur).	Tajpur ...	295	125,950	130,842	256,792	Tajpur	296	148,377	158,116	306,493	Somastipur ...	296	145,336	159,845	305,181	1	...	19,386	.....	29,003	.....	48,389	.....
	Nagarbasti ...	195	44,662	42,608	87,270	Nagarbasti ...	195	83,418	86,528	169,946	Nagarbasti ...	195	82,728	88,264	170,992	...	...	38,066	.....	45,656	.....	83,722	.....
	Dalsingh Sarai	273	120,177	122,906	243,083	Dalsingh Sarai	273	133,515	143,989	279,504	Dalsingh Sarai	273	134,613	137,663	262,276	...	...	4,436	.....	14,757	.....	19,193	.....
	Total ...	763	290,789	296,356	587,145	Total ...	764	367,310	388,633	755,943	Total ...	764	362,677	385,772	738,449	1	...	61,888	.....	89,416	.....	151,304	.....
	Grand Total	3,331	1,084,748	1,045,550	2,139,298	Grand Total	3,335	1,224,329	1,336,167	2,630,496	Grand Total	3,335	1,370,985	1,430,970	2,801,955	84	80	296,237	.....	376,420	.....	662,657	.....

Head II.—Movement of the Population.

15. The total number of persons enumerated within the district of Darbhanga on the night of the 26th February 1891, amounted to 2,801,955, as against 2,630,496 enumerated on the census night of the 17th February 1881, showing an increase of 6·4 per cent. after a lapse of nine years.

16. In these numbers are included all passengers by road and rail found travelling within the limits of the district, as well as those who were in their houses or the large number who were found camping in the open air, or in boats, or watching their fields.

17. Table No. I appended to this report gives in detail the statistics, *thana* by *thana*, of area, number of towns, and urban and rural population of either sex.

18. In table No. II will be found a record of the variation of the population since 1881. Looking at table III which gives a list of towns and villages classified according to the density of their populations, we see that there are ten important and populous towns or villages in this district—

7	with a population of	over	5,000
2	ditto	ditto	15,000
1	ditto	ditto	50,000

It will be seen from the table in the margin that the number of towns with populations of and over 5,000 has risen from two in 1872, to 9 under the present census; while the number of municipalities has risen from one in 1872 to three in 1891, viz., Darbhanga, Roserha, and Madhubani. The remaining six towns come under definition (*a*), circular No. 30, dated 12th December 1890, from the Superintendent of Census Operations in Bengal.

No.	Names of thanas.	Population, 1891.	Population, 1872.
1	2	3	4
1	Darbhanga	73,561	33,536
2	Madhubani	17,544	.....
3	Roserha	10,887	9,168
4	Dalsingh Sarai	9,051	.....
5	Kasbat Mow	8,587	.....
6	Madhepur	6,618	.....
7	Somastipur	5,304	.....
8	Jajpur	4,944	.....
9	Mohiuddinagar	5,144	.....

19. The total urban population of the district amounts to 141,640, of which Darbhanga alone supplies over one-half, *i.e.*, about ·05 of the total population of the district.

20. The subjoined statement shows the percentage of increase of population in the several *thanas* since 1881:—

Thana.	Increase.	Decrease.	Percentage.
1	2	3	4
Darbhanga	37,933	.....	9·4
Bahera	35,684	.....	11·5
Roserha	5,190	.....	2·0
Madhubani	32,457	.....	15·3
Khajauli	50,996	.....	28·6
Phulparas	29,166	.....	10·9
Nagarbusti	1,046	.....	·6
Banipati	.....	2,473	1·0
Tajpur	.....	1,312	1·4
Dalsingh Sarai ...	.....	17,228	6·1

The largest increase is shown by the Khajauli *thana*. This is almost entirely due to the addition to its area effected by the transfer from Banipati of the Deodaha outpost containing some 50 villages.

Madhubani stands second with an increase of 15·3 per cent., which is probably attributable to its comparative immunity from famine during the past nine years, and to the development and extension of its industries, especially the trade in sugar, *gur*, and *chhoa*.

Besides the natural increase of population due to the above-mentioned causes, there has been an influx of foreigners, amounting to 1·2 per cent. of the population. The increase of 9·4 per cent. in the Darbhanga *thana* is to be accounted for in part by the number of Bengalis and other foreigners who are attracted to the Sadar town by the prospect of lucrative employment (the total percentage of immigrants amounting to 3·7 of the population), and for the rest by the nominal rate of increase of the people.

The increase in the numbers of the Bahera *thana* is in part due to the numbers of travellers found within its limits on the census night.

Phulparas owes 3·7 per cent. of its increased population to immigration; besides this, Madheypur, the principal village in it, is rapidly becoming an important centre of trade in that part of the district.

Dalsingh Sarai, which shows a decrease in population of more than 6 per cent., has probably suffered from the stopping of the railway line to Bazitpur which existed in 1881.

The number of immigrants is very large, being at the rate of 5·2 per cent.

The decrease in the Banipati *thana* is manifestly due to its diminished area since 1881, while that in Tajpur may be attributed to some temporary fluctuation.

21. There is no doubt that there has been some real increase of population, but a good deal of the apparent increase may be set down as due to improved method of enumeration—a supposition that is confirmed by the fact that the largest increase is shown by those portions of the district where the census of 1881 was least carefully executed.

22. Of genuine immigrants there are very few except Bengali clerks and railway officials, though it is said that the Public Works Department employ many labourers from other districts.

23. Generally speaking, the supply of unskilled labour is well in advance of the demand, but considerable difficulty is said to be experienced by the factories in obtaining an adequate supply of carpenters and other skilled labourers, who are comparatively few and command high wages. There is a good deal of movement within the district, especially among the labouring classes, the principal objects of their movements being—

(*a*) To go to the *dhan*-producing parts of the district to cut the *aghani* crop during the months of Aghan, Pus and Magh.

(*b*) To go to railway works.

(*c*) Cultivators take their carts to the north to fetch their year's supply of *dhan*.

(*d*) Besides these three classes there are a certain number of genuine emigrants to the tea gardens, while a good many labourers, chiefly Dhanuk and Kurmi, go in times of distress to seek work in Cooch Behar or Jalpaiguri, where they spend the cold weather, returning next rains with sufficient money to pay their rents and in time to harvest their winter crop.

24. The table below gives for each *thana* the number of persons born inside and outside it respectively:—

Thana.	Number born within.	Number without.	Per cent. of emigration.
1	2	3	4.
Darbhanga	424,859	10,593	3·7
Bahera	343,497	2,062	·5
Roserha	251,265	10,530	4·0
Madhubani	241,131	3,098	1·2
Banipati	240,194	4,621	1·8
Khajauli	223,980	5,010	2·1
Phulparas	285,622	11,044	3·7
Tajpur	290,982	14,199	4·6
Nagarbasti	167,634	3,358	1·9
Dalsingh Sarai	248,611	13,665	5·2
Total ...	2,717,775	84,180	

25. Other details in regard to emigration will be found in the annexed table IV.

Head III.—Varying Density of the Population.

26. The total population of the district (including the three municipalities) amounts to 2,801,955, as against 2,630,496 in 1881 and 2,139,298 in 1872, showing an increase of

171,459 and 662,657, or 6·1 and 23·9 per cent. respectively. The average number of persons to the square mile is 840 in 1891, 788 in 1881, and 642 in 1872.

27. The subjoined table exhibits the average density of population and variation thereof since 1872 over the area of each *thana* in the district:—

Thana.	Area in square miles.		Total population.		Average density per square mile.	
	1872.	1891.	1872.	1891.	1872.	1891.
1	2	3	4	5	6	7
Darbhanga	428	428	336,075	441,452	785·22	1,031
Bahera	446	447	255,727	345,559	573·37	773
Roserha	347	347	230,165	261,795	663·58	754
Madhubani	276	276	73,015	244,229	264·54	885
Phulparas	457	458	221,461	296,666	484·59	648
Banipati	372	292	304,237	244,815	844·72	838
Khajauli	242	323	131,473	228,990	543·27	709
Tajpur	295	296	256,792	305,181	870·48	1,031
Nagarbasti	195	195	87,270	170,992	447·53	877
Dalsingh Sarai	273	273	243,083	262,276	890·37	961
District Total ...	3,331	3,335	2,139,298	2,801,955	642·23	840

It will be seen that the average density, however, varies in each *thana*. The smallest *thana* (Nagarbasti), the most southern, has a density of 876·88 persons to the square mile; while the biggest (Phulparas), the most eastern, has a density of 647·74 persons to the square mile. There has been a large increase of population in all the *thanas* of the district since 1872 except Banipati, which shows a falling off of 59,422 persons. The reason for this large decrease is that in consequence of the transfer of Deodaha outpost (which comprised 50 villages), the area of this *thana* has been largely curtailed since 1872.

The Nagarbasti *thana* shows a large increase of 48·9 or 50 per cent. over the population of 1872. The increase is apparently due to the increase of the number of houses from 12,837 in 1872 to 23,740 in 1891. It is believed that a large number of grain, oilseeds, and timber dealers have of late settled in this jurisdiction who have direct dealings with the wholesale dealers of Samastipur mart, and are in connection with the Gandak river-borne traffic.

28. The soil of the district is generally fertile. Rice is largely cultivated in the northern and central portions of the district. Nearly two-thirds of the population are dependent upon the *aghani* crop. Rice is now exported both by railway and river towards Bengal much more than formerly. The valleys of the Ganges in *pargana* Balagach formed by the decay of rocks yield very rich crops, viz., wheat, barley, oilseeds, *masoori*, *rai*, *tari*, and the country lying in *pargana* Saressa is the most fertile tract of all those situated in other *parganas*. It produces cotton, tobacco, linseed, mustard, *mirchai*, maize, sweet potatoes, *kodo*, *bajra*, *rahar*, and various kinds of pulses, indigo and opium which, even when the outturn is poor, fetch high prices in the market. Oilseeds, mustard, tobacco, sugar (largely cultivated in the northern and central parts of the district), indigo and opium are now the leading exports from this district. Tobacco is more largely exported to Gaya than to any other part of Bengal. There has been no change in the industries of people engaged in agriculture, but the cultivation of tobacco, indigo and opium is being tried as an experiment in other parts of the district also, but to a small extent.

29. The climate of the district is generally cold in winter, hot in summer, and temperate during the rainy seasons. There are three seasons—(1) winter, in which the *aghani* crop is reaped; (2) summer, in which the *rabi* crop is raised; (3) rainy, in which the *bhadai* crop is raised. Sometimes the want of rain proves a cause of the greater prevalence of fever, as in this year, so many of the ponds and pools being dried up that people have to drink dirtier and filthier water than usual. Summer, which brings in high east winds, is supposed to be the most unhealthy part of the season throughout the district, and an attack of cholera is generally feared at that time.

30. Fever is the prevalent disease in this district. It is generally caused by the excessive and continued moisture of the subsoil, caused by the heavy falls of rain and inundations. Cholera, small-pox, bowel-complaints and gout also affect this district. Sometimes in the previous years the outbreak of cholera has been very fatal in this district. The above-mentioned diseases visit the whole district, in some parts with less violence than in others.

Head IV.—Religion.

31. The following table summarises the comparative statistics of the population according to religion:—

Religion.	Total population		Total increase.	Percentage of increase.
	1872.	1891.		
1	2	3	4	5
Hindu	1,889,268	2,462,308	573,040	30·3
Muhammadan ...	249,412	338,667	89,255	35·8
Christian	294	380	86	29·2
Unspecified ...	324	600	276	85·1
Total ...	2,139,298	2,801,955	662,657	30·9

The most noticeable feature of this table is perhaps the rapidity with which the number of the Muhammadan portion of the population has increased during the last 20 years, that is to say, at a rate at which population doubles itself approximately in 25 years, and this in spite of the notorious fact that Muhammadans are more improvident and less cleanly than the Hindus. The rate at which these latter have been increasing, though slower than the Muhammadan, is very considerably above what one would expect in a district already so densely populated as that of Darbhanga, where with a population of close on a thousand to the square mile, one might well expect the pressure of want would have been an effective check on the multiplication of the inhabitants. We must remember, however, that among Hindus there has been a considerable immigration of Bengalis and Marwaris, the former settling at all the trade centres of the district as petty merchants or as clerks; while a good deal of the retail *mufassal* trade in European goods, &c., is in the hands of the latter. The increase of Muhammadans, too, is said to be in some measure due to the numbers employed by the Darbhanga Raj as sawars, stregers, &c., but I do not think their numbers are sufficient to make any material difference. The majority of the Muhammadans appear to be Hindu converts, as they have none of the typical Mughul and Afghan features, but apart from their beards would be undistinguishable from the bulk of the Hindu population. This applies more especially to the subdivision of Samastipur, where the family of Shah Wajid Hussain of Mohuddinagar are probably the only Muhammadans who are not of Hindu origin In other parts of the district, the Khans of Darbhanga and Paigumberpur, and the Babus of Pakri and Najmuddin Hussain of Bariowl are the survivors of once wealthy and influential families, but now-a-days, shorn of most of their lands and hampered by debts, only the shadow of their former grandeur remains to them.

32. With the exception of these few families, the rest of the Muhammadans belong to the cultivating or menial classes. They are nearly all Sunnis, except a small colony of Shias in the town of Darbhanga. Of 380 Christians enumerated in the census of 1891, only ten appear to be native converts: the remainder being composed of 200 Europeans, including three Germans and two Frenchmen; besides whom there are 57 Americans and 113 Eurasians.

These are of course a very fluctuating item in the population, and the increase of their numbers may be rather ascribed to the development of European industry than to the natural growth of population.

33. The extraordinary increase in the number of the unspecified is probably due to their high birth-rate. It is doubtless also due to the system of famine relief adopted under British Government, as there can be little doubt that in former times famine effectually checked the increase of the labouring classes of the people, who of course were the chief sufferers in times of distress. They are mostly aborigines obeying no caste law and intermarrying freely with anyone. They are either cultivators, or more frequently common labourers, many being employed on road cess and similar works.

34. The following places in this district are famous for Hindu pilgrimages, viz. :—

(1) Ahalyasthan.
Gautam Kund, situated to the west of village Ahiyari. On the 24th day of Chaitra every year (the birthday of Rama) large crowds of people assemble to worship Ahalya Devi, whose temple exists here. People bathe in the Kund.
(2) Silanath in *pargana* Bichaur.
(3) Bireswar Nath in Lahua in the Madhubani subdivision.
(4) Kapileswar Nath, west of Madhubani.
(5) Deokali, south-east of the Darbhanga *cutcherry*.
(6) Bhuvaneswar Nath, near Nahar Bhagabatipur in the Madhubani *thana*.
(7) Kusheswar Nath in *pargana* Hirni in the Singhiya outpost.

35. In all these places there exist temples of Siva who, according to Hindu belief, is the third god, the destroyer and reproducer of souls People assemble in large crowds in these places, especially on the *Sivaratri*, which falls in the month Falgoon every year, and worship the idols.

(8) Kali Asthan, situated on the northern bank of Bagmati river within the limit of the Darbhanga Municipality, where exists the temple of Kali Devi, which attracts a large number of people on 24th and 25th (Dasahara) every year. Hindus offer sweetmeats, and goats are sacrificed during the ten days. The temple is chiefly maintained at the cost of the Darbhanga Raj.

Head V.—Infirmities.

36. The tables Nos. V to VIII appended to this report give full details of the statistics for all persons afflicted with the four kinds of diseases under investigation, viz. :—

1. Insanity.
2. Blindness.
3. Deaf mutism.
4. Leprosy.

The total number of persons in the district suffering from one or other of these diseases is 6,572, or 1 in 426 of the entire population according to the census of 1891, as compared with 7,048, or 1 in 377 shown in the census of 1881. This improvement is probably due partly to the greater accuracy of the later census, whereby many instances of erroneous entry of persons as blind, or deaf mutes, or insane, which had been allowed to pass unchallenged in the earlier census, were now rejected: also, no doubt, to some real improvement due to the extension of the system of local dispensaries and medical relief. The decrease in the number of males entered as suffering from the above-mentioned infirmities is 254, while that in the number of females is 222. The number of females now entered amount to 2,357, or 8·4 in 10,000 of the population, as against 4,215 males, or 15 in 10,000. This remarkable disparity of numbers is doubtless due to the unwillingness of respectable natives to admit the infirmities of the female members of their families, especially when they take the form of loathsome diseases, such as leprosy.

37. The statement below gives in a compendious form the general statistics of the different infirmities,—

Infirmities.	Numbers.			Proportion in 10,000 of population.			Number of females to 100 males.
	Males.	Females.	Total.	Males.	Females.	Total	
1	2	3	4	5	6	7	8
Insane ...	162	73	235	·5	·2	·8	42·5
Blind ...	1,353	1,185	2,538	4·8	4·2	9·05	87·5
Deaf mutes ...	2,134	1,005	3,139	7·6	3·5	11·2	47·09
Lepers ...	566	94	660	2·1	·3	2·3	16·6
Total ...	4,215	2,357	6,572	15	8·4	23·4	55·9

It will be noticed that blindness and deafness are far more common than the remaining two diseases; deaf mutes alone composing one-half of the total number of afflicted persons.

38. In confirmation of the remarks made above concerning the concealment of women's infirmities, it will be observed that in the case of blindness, an infirmity to which no stigma or opprobrium attaches, the women number 87·5 per cent. of the men, while the female lepers are not one-seventh of the total number afflicted.

39. Statement No. V appended to this report gives in detail, *thana* by *thana*, all the necessary information regarding the topographical distribution of these infirmities.

40. It will be seen that Tajpur returns the largest percentage of disease, while Khajauli is, compared to the other *thanas*, very free from all four infirmities.

The total number of insane now in the district is only 235, as against 521 in 1881. This remarkable decrease is probably due to the remedial measures effected through local hospitals and dispensaries, and to the immunity from famine enjoyed during the intervening nine years.

41. The disease may be classified under two main heads—

1. Congenital, | 2. Induced.

(*a*) The former is due to consanguineous marriage.
(*b*) To heredity.

The first cause is almost absent among Hindus, whose religion and caste laws prohibit inter-marriage within the sixth degree; though among Muhammadans, consanguineous marriages are very common.

42. Insanity is induced by—

(*a*) Excessive consumption of stimulants and narcotics, especially *ganja*: the native spirit is not generally sufficiently potent to produce very deleterious effects, but the consumption of imported liquor is said to be on the increase.
(*b*) By any great strain on the nervous system.
(*c*) By the after-effects of various diseases.

43. Looking, next, to the statistics of blindness, we find the highest proportion in the Darbhanga and the lowest in the Khajauli *thana*. The figures returned include both congenital blindness and that incurred in later life, but exclude those suffering from merely temporary blindness caused by inflammation or ophthalmia. The proportion of 9·05 in 10,000, though very much lower than during the census of 1881, when the returns for the Patna Division showed an average of 20 in 10,000, is not very much below the average for Bengal, which was then 11 in 10,000, and is about the same as that in most European countries. Blindness is due generally (*a*) either to exposure to the sun and dust, which brings on ophthalmia, (*b*) or to the excessive use of tobacco and ganja, (*c*) or to the after-effects of small-pox, to which Bihar is specially liable owing to the backwardness of vaccination. The disease is also hereditary.

44. The commonest of all forms of infirmity in the district is deaf mutism. Deaf mutes are most numerous in the Nagarbasti *thana*, through which the river Gandak flows. The extensive use of the water of this river is said to cause the growth of 'ghegha' or goitre in the throat, which eventually produces dumbness, and doubtless these cases have been, though erroneously, returned as deaf mutes. Altogether the proportion of the population suffering from this infirmity is much higher in the Samastipur subdivision than in the more northerly portions of the district. The number of females returned as suffering from this disease is less than half that of males, but doubtless these numbers do not represent the true state of the case. All over Bengal the disease is very common, and the proportion now recorded in Darbhanga is slightly below the total average for Bengal under the census of 1891.

45. The disease is akin to insanity, or rather idiocy, with which doubtless it is often confounded. It is congenital as a rule, the dumbness being generally the outcome of the deafness. It is, however, not unfrequently produced by disease of the ear occurring at a very early age, and generally brought on by teething or by accidents.

46. Leprosy we find existing in two forms—

(*a*) "Charak" or white leprosy, a comparatively harmless form, being a mere discolouration of the skin and almost unæsthetic.
(*b*) Tubercular or black leprosy, which at first shows itself as small pimples on the extremities which gradually rot under its influence, while at the same time it is accompanied by grave internal complications. It will be observed that the number of male lepers exceeds that of females in the proportion of 6 to 1, which is almost certainly not a true representation of the facts of the case.

47. However, taking the figures as they stand, it will be seen that Bahera holds the largest number of male lepers. This may be explained by the poverty of the people, who cannot afford to eat rice, but live on the inferior kinds of grain as marua, sweet potatoes, and Indian corn, and who always suffer severely in times of famine. Good drinking water, too, is not always to be had in this part of the district, while hospitals and dispensaries are not available.

48. After Bahera, Darbhanga and Roserha are the heaviest sufferers, with ·3 per 10,000 afflicted with leprosy; while Nagarbasti, Dalsingh Sarai, and Madhubani have each a percentage of ·2 in 10,000.

49. All over the district the dwellers in low lands, who habitually drink the stagnant water of *chars*, are peculiarly subject to this disease.

60. Statement No. VI shows the number of sufferers from each of the four diseases classified according to religion. The following is the proportion of persons of each religion afflicted with these several infirmities :—

Religion.	Insanes per 10,000.	Blind per 10,000.	Deaf mutes per 10,000.	Lepers per 10,000.
1	2	3	4	5
Hindu ...	·72	4·54	9·83	1·99
Muhammadan ...	·10	1·48	1·32	·35
Others ...	·00	·02	·04	·00

Remembering that in each 10,000 of the population some 1,300 are Muhammadans, we find that on the whole these latter suffer more from the various infirmities than do the Hindus.

61. The figures for insanity show that the rate is approximately equal—a fact which we should hardly find when we consider the comparative liability of the Muhammadans to intermarraige; this, however, appears to be counterbalanced by the addition of the Hindus to *ganja* and drinking, and perhaps, too, by their being worse fed.

62. The greater proportion of lepers among Muhammadans may no doubt be ascribed to their want of cleanliness.

63. However, the figures for both infirmities appear very low: those for insanity showing a proportion of $\frac{1}{8}$th percentage for all Bengal, as recorded in the census of 1881, and about $\frac{1}{30}$th of the average rate in European countries; while the proportion of lepers, too, is only half of that for the Patna Division in 1881 and a third of that for all Bengal.

64. Statements Nos. VI to VII-*a* classify the infirm according to their religion and caste.

65. Here it will be observed that the Brahmans and Goalas return the largest numbers among the Hindus. The former, of course, comprise many priests and devotees, and it is quite possible that some of these latter in their fourth stage may have been returned as insane.

66. The large number of insane persons found among the Goalas is popularly attributed to exposure to the sun, which reason is also, and with more likelihood, assigned for the high proportion of blind persons in the Goala and Dusadh castes, as also the amount of deaf mutism among the Goalas and Koiris or vegetable dealers.

67. Lepers are most numerous among Dusadhs who, owing to their manner of life, are constantly obliged to drink water from stagnant *chars* foul with decaying vegetable, &c.

68. Among Muhammadans the Shaikhs, who form the bulk of the Musalman population of this district, also show the highest percentage of infirmities.

69. Statement VIII shows the number of sufferers from the several diseases belonging to each of the chief professions.

70. The total numbers are of course highest among the agricultural classes, but the professions which appear to show the highest proportion of infirmities are *begging* and *milk-selling*. In the case of the former the disease is probably the cause of the profession ; but it is as difficult to account for the high percentage among milk-sellers as it is unpleasant to contemplate it: 36 lepers are returned as dealers in milk. It is probable, however, that these lepers belong to the Goala caste and are, therefore, entered as milk-sellers. As I have not the figures for the numbers engaged in each profession, I cannot go more fully into this part of this subject.

71. There is nothing in the record to show what detailed instructions were given to the enumerators as to the difinitions of insanity and leprosy, but from enquiries it appears they were told only to include under the head of insane such persons as were found to be wanting in power of mental control and unable or unwilling to live according to the common rules of society, while those persons only were to be classified as lepers who were clearly afflicted with either white or tuberculous leprosy.

72. The gist of the popular beliefs on the subject of leprosy is as follows:—

(1) That it is due to the use of beef. In support of this idea, we may mention that the proportion of Musalmans afflicted with insanity is slightly over that of Hindus, though this is probably due to other causes.
(2) That it is due to eating too much fish, especially Boals.
(3) Or to drinking stagnant water.
(4) Or to sexual intercourse with harlots.
(5) Or to eating sweet potatoes of a white colour.
(6) Or eating sweetmeats prepared with mixed oil.

63. The disease is said to be propagated by association with those afflicted with it.

64. Tables IX to XII (annexed) give statistics of the different infirmities by *thana* and age.

Head VI.—Education.

65. The following table summarises the educational statistics of the district:—

Sex.	Number.								Proportion per cent.							
	Pupils.		Literate.		Illiterate.		Total		Pupils.		Literate.		Illiterate.		Total.	
	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Males ...	19,253	9,844	42,387	78,884	1,232,689	1,282,257	1,294,329	1,370,985	1·5	·7	3·2	5·7	95·2	93·5	100	100
Females ...	267	226	626	1,073	1,335,274	1,429,671	1,336,167	1,430,970	·01	·008	·04	·47	99·9	99·9	100	100

It will be seen that the percentage of illiterate males is less than it was in 1881, and the number of literate correspondingly greater.

66. The census shows us that there has been a remarkable increase in the number of females entered under the head of 'literate,' the numbers having increased from 626 in 1881 to 1,073 in 1891, or from ·04 to ·07 of the total female population.

Religion.	Pupils.	Literate.	Illiterate.
1	2	3	4
Hindus	8,367	72,802	1,126,183
Muhammadans	1,461	5,887	155,788
Christians	15	175	32
Unspecified	1	20	254

67. The abstract in the margin gives a *resumé* of the statistics under the head of "Education by religion."

68. The number of Hindu boys under instruction as shown in the table is ·6 in every 100 males, that of Muhammadan boys is ·8, while the Chirstians show 6·7 of the total number of males as at school, and the unspecified only ·3. The progress made during the past nine years in the matter of sending boys to school is very unsatisfactory, the number of pupils having fallen off during that period by more than 50 per cent. In fact, the bulk of the agricultural classes, both Hindu and Muhammadan, have very little taste for book-learning of any kind.

69. The Christian population alone can show a satisfactory percentage of education among children.

70. Strangely enough, when we turn to the heading of literate we find quite another state of things; so far from decreasing, we find a great improvement in their numbers, especially among the Hindus, of whom 6·2 per cent. of the males are educated, as against 3·08 among Musalmans.

71. The highest percentage of education in the district is found among the Christian population, of whom 78 per cent. are literate, while 14·4 are illiterate, and among these latter must be included all children too young to admit of education.

72. The percentages of illiterate Hindu males is 98 2, while among the Muhammadans it is as high as 96·1: the unspecified are in an even worse plight, as many as 98·9 being uneducated. The persons returned under the head of unspecified belong for the most part to the lowest classes of the labouring population.

73. The statistics of female education are here appended in a concise form:—

Religion.	Pupils.	Literate.	Illiterate.	Percentage.		
				Pupils.	Literate.	Illiterate.
1	2	3	4	5	6	7
Hindu	186	875	1,253,895	·006	·06	99·93
Muhammadan ...	18	85	175,428	·01	·04	99·95
Christian	21	106	31	13·2	67 08	19·7
Unspecified ...	1	7	317	·3	2·1	97·6

It will be noticed that here, too, as among the males, the precentage of children undergoing education is higher among Muhammadans than the Hindus, but that on the other hand, the percentage of Hindus who can read and write is greater than that of Muhammadans.

74. Even among the Christian population the percentage of illiteracy is higher among the women than the men, but is very low compared with that in the other religions of the

district. I should be inclined to explain the *prima facie* discrepancy between the increased number of the literate and the falling off in pupils on the supposition that it is due to the numbers of the former class being swelled by the influx of educated men employed in the railway and other offices, but I have no figures to test the truth of this hypothesis. In the absence of the compiled statistics of educational results it is difficult to make an accurate analysis of the present condition of schools and pupils; however, the subjoined table gives a comparison of their present state with that of 1881-82, compiled from the returns of the Board of Education:—

District.	Population.		Class of schools.	1881-82.		1890-91.	
	1881.	1891.		Schools.	Pupils.	Schools.	Pupils.
1	2	3	4	5	6	7	8
Darbhanga ...	2,630,496	2,801,955	High English schools ...	1	322	4	360
			Middle „ „ ...	3	228	6	398
			„ vernacular	21	1,055	8	434
			Upper primary	25	994	15	648
			Lower „	779	18,223	446	1,334
			Total ...	829	20,813	479	13,063
			Indigenous schools ..	331	2,898	330	3,307
			Grand Total ...	1,160	23,711	809	15,870

75. From the above table it will be seen that there has been an increase of three high English schools and three middle English schools which, however, is more than counterbalanced by a decrease of 13 vernacular schools, 10 upper schools, 333 lower primary schools, and 1 indigenous school; the number of schools being thus reduced from 1 in 2·8 square miles to 1 in 4·1 square miles.

76. Of this falling off in numbers no explanation is forthcoming, though no doubt in part due to the refusal of stipends to assisted schools which were found to be unsatisfactorily managed. There has of late been an attempt to substitute the principle of payment by results for that of stipends, which has made the Board more than usually ready to stop payment of the latter on any valid pretext. The system, however, does not seem to work well, as the number of boy pupils has fallen from 9·01 in 1,000 in 1881-82 to 5·6 in 1,000 at the end of 1891, and it has accordingly been modified.

77. Looking, however, to the total of the column headed "Number of pupils," we notice that the number of boys at school is put down as 15,870, *i.e.*, more than double the number given in the census: and this discrepancy is the more remarkable when we consider that the census returns include, not only those who are at school, but all who are receiving home or private education. It is of course quite possible that the census numbers may be too low, but no doubt the bulk of the discrepancy is to be attributed to the natural desire of masters of schools to overstate the number of pupils under their tuition.

78. The Board's returns for 1881 show a total school population of 23,711, *i.e.*, nearly 8,000 more than at the present date, and this in spite of the fact that the attendance at the indigenous schools has increased.

79. Turning to female education, it may be as well to compare the Board's figures for 1890-91 with the census returns:—

Class of Schools.	1890-91.	
	Schools.	Pupils.
1	2	3
Aided by Government ...	18	275
Unaided	1	17
Total ...	19	292

against 120 shown in census return. Here, again, the number are more than double what is shown in the census returns.

80. We must either have been living hitherto in a fool's paradise, believing in an extent of education that had no existence but in the minds of unscrupulous schoolmasters; or we must acknowledge the census returns to be so inaccurate as to be useless; or we may suppose that under the census a good many of the more advanced pupils have been returned as literate. The latter hypothesis no doubt accounts for a portion of the discrepancy.

81. This report would hardly be complete without a brief mention of the system of education previous to the introduction of Government schools in 1872.

82. The education was of two kinds: primary education in the vernacular was obtainable in the village schools or *pathsalas*, while Persian was taught in the Muhammadan schools or *maktabs*, of which the most populous villages could often boast two or three. These *maktabs* have now almost disappeared, but in former days they were commonly held in the houses of wealthy natives, who could afford to keep a Maulvi and to allow their friends' children to study with their own.

83. The Mianjis, or masters of the Muhammadan village schools, used to get what fees they could in the form of money or rice.

84. Rich parents paid 1 rupee per month, while the middle classes could rarely afford to pay more than 8 annas.

85. The Sanskrit and Persian education was entirely confined to the upper classes, Sanskrit being studied only by Brahmans, Rajputs and Kayasthas, while Persian was confined to Shaikhs, Sayyids, Pathans and Kayasthas. Into schools where these languages were taught low-caste Hindus or Muhammadans were never admitted.

86. The subjoined table gives further details in regard to the educational statistics by religion and age).

Education by Religion and Age.

MALES.

Religion.	Sex total.				0—14.				15—24.				25 and over.			
	Total.	Pupils.	Literate.	Illiterate.	Total.	Pupils.	Literate.	Illiterate.	Total.	Pupils.	Literate.	Illiterate.	Total.	Pupils.	Literate.	Illiterate.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Hindu	1,307,352	6,367	72,802	1,126,183	491,103	6,458	5,400	479,265	169,137	1,709	15,117	152,311	547,112	220	52,285	494,007
Musalman	163,134	1,461	5,887	155,786	68,440	1,155	370	66,915	21,275	272	1,168	19,835	73,421	34	4,349	69,038
Christian	212	15	175	22	51	15	10	26	43	...	40	3	128	...	125	3
Others	275	1	20	254	99	1	3	95	28	...	4	24	148	...	13	135
Total ...	1,370,965	9,844	78,884	1,282,257	559,693	7,609	5,783	546,301	190,483	1,981	16,329	173,173	620,809	254	56,772	563,783

FEMALES.

Hindu	1,284,956	186	875	1,253,896	472,892	177	151	472,564	182,610	4	201	182,605	599,254	5	523	598,726
Musalman	176,531	16	65	175,428	65,706	17	9	65,682	24,768	1	27	24,740	85,055	...	49	85,006
Christian	188	21	106	31	53	21	9	23	37	...	36	1	68	...	61	7
Others	325	1	7	317	82	...	..	82	38	1	4	33	205	...	3	202
Total ...	1,430,970	226	1,073	1,429,671	538,735	215	169	538,351	207,653	6	268	207,379	684,582	5	636	683,941

Head VII.—Language.

87. The ancient indigenous language of this country was Sanskrit, which forms the root of the principal languages spoken here at the present date. Sanskrit was never spoken in its written form by any but the more highly educated classes; Prakrit Bhasha, a colloquial dialect of Sanskrit, being the language of the lower orders. The result of the census of 1872 not being available, comparison can only be made with the census of 1881. Taking the district as a whole, it will be seen that more than three-fourths "(*i.e.*, 2,656,590)" of the total population speak Hindustani (*i.e.*, a compound of Urdu and the old "Prakrit Bhasha)" in some form or other; 143,263, or rather more than one-half of the residue, speak Urdu; while about two in every 10,000 of the population speak Bengali, and about the same number Marwari. Besides there there are some 500 persons speaking various languages, among whom are included 186

whose mother-tongue is English. The statement which follows here gives the figures for the last census, *thana* by *thana* :—

Thana.	Total.	Hindustani.	Urdu.	Bengali.	Panjabi.	Madrasi.	Persian.	Pashta.	Uriya.	Marwari.	English.	Telugu.	Nepali.	Arabic.	Gujrati.	Kashmiri.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Darbhanga	441,452	360,719	79,556	430	123	3	...	...	1	500	...	6	22	3	4	18
Bahera	345,559	320,516	24,826	4	...	...	...	...	...	...	...	...	213	...	...	...
Roserha	261,795	251,718	10,043	21	6	...	...	...	...	7	...	...	...	...	...	...
Madhubani	244,229	238,715	5,331	8	...	...	...	...	...	...	175	...	...	...	...	...
Banipati	244,815	143,270	1,545	18	...	...	...	...	...	...	...	...	...	...	...	...
Phulparas	296,666	295,064	1,034	...	...	...	...	...	...	...	...	...	...	...	...	...
Khajauli	228,990	227,064	1,926	...	...	...	...	...	...	...	...	...	...	...	...	...
Tajpur	305,181	290,878	13,893	278	13	8	4	17	...	77	11	1	...	1	...	...
Nagarbasti	170,992	169,728	1,263	1	...	...	...	...	...	...	...	...	...	...	...	...
Dalsingh Sarai ...	262,276	258,368	3,846	17	15	...	...	1	...	29	...	...	...	...	...	...

Though the number of the Urdu-speaking population is actually greater in the Darbhanga than in any other *thana*, yet they form the largest fraction of the people in Bahera and Tajpur, in both of which the Muhammadans are very numerous. It will be noticed that almost the entire English speaking community is concentrated in Madhubani : I do not know how this occurred, for the indigo-planters and English officials are more numerous in the Sadar and Tajpur subdivisions. The correct figures (relating to Christian population) are probably those given in the subjoined table made up in the district office from the census records relating to the despatch of papers to Central Office.

Thana or Town.	Number of schedules.	Number of abstraction sheet.		Number of tabulation registers.		Population.		
		VIII.	IX.	XVI.	XVII.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9
Thana Nagarbasti	5	5	5	1	2	9	7	16
„ Roserha	2	2	2	1	1	2	...	2
„ Madhubani	8	7	7	1	2	12	7	19
„ Banipati	1	1	1	1	1	1	...	1
„ Bahera	7	7	7	1	2	9	2	11
„ Dalsingh Sarai	6	6	6	1	2	15	4	19
„ Khajauli	1	1	1	1	2	5	3	
„ Darbhanga	1	1	1	1	1	...	...	...
„ Phulparas	1	1	1	1	2	1	1	2
„ Tajpur	50	9	8	3	6	103	67	170
„ Darbhanga Municipality ...	29	17	17	1	3	65	67	132

88. The Nepalese found in the Bahera *thana* were probably travelling, as they are not to any considerable degree connected with that *thana*, but wander about the district selling cutlery and spices. The majority of the Bengalis are employed in the railway and postal services, as well as about the Darbhanga Raj.

89. There are in reality more Uriya speakers than appear from the census, as they are largely employed as bearers in the houses of Europeans and the Darbhanga Raj.

90. The percentage of people speaking these various languages is as follows :—

Hindustani ...	... 94·8	Bengali ...	... ·02
Urdu ...	... 5·1	Marwari ...	... ·02
	English ... ·006		

91. Sanskrit is almost extinct; till comparatively lately it was regularly taught in the *pathsalas* kept up by the rajas, but the condition of these at the present date is very bad, as the sons of the natives of position receive an English rather than a classical education, while the common people are content to see their children taught in the vernacular.

Head VIII.—Castes.

92. It is impossible, for want of material, to give any but a very brief account of the interesting and elaborate caste system of this district within the limits of the present report.

93. The principle of classification of castes followed is similar to that adopted by Mr. Bourdillon in his final report on the census of 1881. The castes have been primarily divided into three groups, viz.,—

(I) Asiatics, other than inhabitants of British India and Burma.
(II) Natives of British India and Burma of non-Aryan or mixed descent and not recognized as Hindus.
(III) Hindus properly so called.

Again, each group has been subdivided into 'orders' according to the nature of their occupations and to their relative positions in the scale of castes.

These orders are in turn divided into a large number of individual castes.

Group I.

94. Under this head are included—

(*a*) *Hill tribesmen* known as *Bhutia* or *Parbatia.*

Bhutia and Parbatia.

They numbered 17 on the night of the census: they are a simple, hardy race, living on the slopes of the Himalayas from which they frequently descend into the plains, there at one of the trading centres to exchange drugs, cutlery and spices for the commodities they require.

(*b*) *Nepalese*, numbering 503. They are a trading class, and are most numerous in the town of Darbhanga, where they carry on extensive business in timber, sal wood, etc. They pretend to be Brahmans of pure Aryan descent, and wear the sacred thread (janeo) and worship the Vedic gods. They are distinguished by the titles of 'Domai,' 'Kamai,' 'Kayam,' 'Damadar,' 'Thagri,' and 'Thapa,' in the same way as the Brahmans of Bihar by their appellations of Jha and Misra.

Nepalese.

Group II.

95. Their total number is returned as 89, and there is no information available concerning their habits and occupations.

Orders (a)—Aboriginals.

The castes returned under this head have not the slightest idea of the Vedic faith, but they appear in some measure to follow the habits and customs of the lowest class of Hindus. The first caste worthy of notice are the Bahelias, who number 29; they are a class of itinerant bird-catchers and hunters, and may be seen occasionally selling honey or singing birds, etc. They do not engage in agricultural pursuits.

Order (b)—Semi-Hinduised aboriginals and mixed castes.

Bahelias.

Binds (Sanskrit Kabinds) are said to be descended from the offspring of a Kumhar and a Nikhad or Mullah.

Binds.

There are 5,031 Binds in they district; their proper occupation is that of fishing: but they also engage in agriculture. They are reputed to be much addicted to thieving.

This caste, if we include 'Muchis,' who are but one branch of it, numbers 101,002 souls, or 3·8 per cent. of the community. The Chamar is one of the most indispensable of village servants, and in every hamlet or group of hamlets throughout the district will be found the houses of one or more Chamars. He is a worker in leather, and supplies the village with their whip thongs and their shoes, and with leather fastenings for their carts: he is also one of the triumvirate of petty village officials, and with his coadjutors, the *chaukidar* and the *gorait*, publishes by beat of drum all official proclamations, and attests the service and attachment of Government notices. His wife, too, the 'Chamain,' holds the important position of village midwife, and attends women of all castes during their confinement. In return for these services the Chamar receives a small donation of grain from each *raiyat* at the *Aghani* harvest, and a present of Re. 1 or Rs. 2 annually from the *zamindar*. The hides of all animals dying in the village are his by right: and in consequence of this, whenever a cow or other animal dies under suspicious circumstances, he, rightly or wrongly, is almost invariably considered to have contrived its death. The Chamar holds one of the very lowest positions among all castes: his religion is a sort of fetish or demon worship, and he sacrifices to appease the wrath of his gods; in fact, his only claim to be ranked in the category of Hindu castes lies in his manner of performing the funeral ceremony.

Chamar (Sanskrit Charmakar).

Dusadhs form 9·3 per cent. of the entire community, and are one of the most useful castes in the district. They are largely employed as agricultural labourers, and have all but monopolised the professions of chaukidar and *gorait* in this district. Their religion is like that of the Chamars, from whom they differ chiefly, in that, unlike the Chamar, they will not eat beef.

Dusadh.

The Doms are an extremely rude and probably almost purely aboriginal race. They are one of the only castes who will handle corpses and are always employed at funerals, as also at weddings, for which they manufacture the 'Pontes,' 'Petares' and other kinds of baskets commonly used. They worship demons, and are given to flesh-eating and keeping pigs. They number 6,199.

Dom.

In number 622, are a wild race, who support themselves by hunting.

Dhangars.

Three hundred and eighty, are a low-caste people, resembling Doms. They are chiefly found within the municipalities of the district, where they follow the trade of itinerant chair menders, &c.

Dhankars.

These are better known as Khakrob or mehters, and number 3,503. A large number of them are employed by the municipalities, for whom they perform the work of scavengers and other official duties. They are also employed as trumpeters at marriages, &c.

Halalkhor.

They, like the Dusadhs, offer sacrifices of pigs to the demons they worship.

Twenty-four in number, are a branch of the Doms.

Kuri or Kunde.

A caste resembling the Bahelias, and living by bird-catching and begging. They number 1,056.

Karor.

Seventy three thousand five hundred and thirty-one in number, are another very useful caste, closely resembling the Dusadhs. They are largely employed as coolies in indigo factories. They will eat any thing—mice (from which they get their names), jackals, or even crocodiles.

Musahars.

Muchi or cobblers are really 'Chamars.'

Muchi.

Number 11,407. They are engaged in the preparation of toddy. They are recruited from among Dusadhs Tursurias, Beadhas and Kamanis. They also engage in agriculture.

Pasis.

Rarhs are an aboriginal race, of whom there are 67 in the district.

Rarhs.

96. The subjoined is a list of persons who have been returned by professions followed by various castes :—

Persons not recognizing caste.

1. Aghori (164), a class of beggars, addicted to filthy habits.
2. Bataha (55), idiot beggars.
3. Mon or mute, another class of beggars.
4. Gossain (147) and
5. Sadhu (26) } are names rarely applied to mendicants.

The entire number of persons of both sexes returned under this order is 1,266.

Group III.

97. All those included under this group claim to be descended from the pure Aryan (or Arya Varta) invaders of India, but probably only a few of the very highest castes have in reality preserved themselves free from any admixture of the aboriginal element.

Order (a)—The higher castes.

First, both in numbers and in social rank, come the—

Brahman.

(1) Brahmans, who number 200,194, or nearly 7·14 of the population of the district. These are the descendants of the old priestly class, the Munis and Rishis of early Hindu history, but the bulk of them have had to turn for a livelihood to agriculture, and many may be found in Government employ or serving as agents and factors to large landholders.

The Brahmans of this district belong to the section known as Kanaujia Brahmans, of which there are two main divisions—the Pancha Gauriya and the Pancha Dravira. The former are subdivided into five tribes—

1. The Maithils or inhabitants of Mithila or Tirhut.
2. The Kanyakubja of Cawnpore.
3. Saraswat or settlers beyond the Sarju river.
4. Gaura, who have settled in the Panjab.
5. Utkal, who have settled in Puri.

There are also five subdivisions of the Pancha Dravira, viz.—

1. Maharashtriya, inhabitants of the country lying between the Godavary and Narmada rivers.
2. Tailangi, inhabitants of the country lying between the Krishna and the Godavary.
3. Draviri, inhabitants of the country between the Krishna and the Kavery.
4. Karnati, inhabitants of the Karnatic.
5. Gujrati, inhabitants of the Gujrat.

Of these classes, Maithils are by far the most numerous; after them come the Saraswat Brahmans, while a few Draviris, Tailangis and Maharashtriyas may be found in the town of Darbhanga.

Besides these, Kashmiri, Gangaputra and Bengali Brahmans may be found scattered over the district.

Of the Maithils there are several branches, first among which ranks the Srotri (probably a corruption of Agnihotri), to which the family of the Maharaja of Darbhanga belongs. The Maithil Brahmans are commonly known as "Tirhutias,' and are sometimes said to be descended from those persons who were invested with the sacred thread on the occasion of a great religious ceremony held by Asoka, Raja of Magdha. The Maithils are distinguished by the surnames (or titles) Jha, Misra, Chaudhari, and Thakur, the former two properly belonging to the

Maithil Brahman.

learned, and the latter to the landed class: these distinctions are, however, now obsolete, nor with the exception of 'Jha,' are any of these surnames now confined to Brahmans.

(2) Rajputs, 85,729 in number, rank next to the Brahmans in the serial. They claim to represent the old Kshatriya or warrior caste which once ranked even above the Brahmans. They are most numerous in the Dalsing Sarai *thana*, where they form the backbone of the agricultural population. The following villages in particular contain a large proportion of Rajputs, viz., Hasanpur, Parhatkewatgaon, and Sangram, Katra Govindpur in *thana* Roserha, Bhith Bhagwanpur in *thana* Bahera, and Sultanpur in *thana* Jalsingh Sarai. There are a good sprinkling of Rajputs throughout the Sadar *thana*, but in the north of the district their place is taken by Brahmans. There are several tribes of Rajputs in the district, viz.—

Rajputs.

(1) Panwar.	(4) Chandail.
(2) Rahtaur.	(5) Ujain.
(3) Nebars.	(6) Besan.

The first of these castes are the descendants of ex-sepoy settlers in this district, who were allotted lands in the Roserha and Bahera *thanas* during the reign of the Emperor Jahangir. Some of these are known as Gandharvias, probably after the Gandharbs or original inhabitants of that part of the district.

(3) Kayasths are the writer caste, and fill the majority of the positions requiring the use of the pen; in fact their name is properly derived from that of the wooden pen (Kasth). The other fanciful theories concerning the origin of the name are, I fear, beyond the limits of European credulity. The origin of this caste is merged in obscurity, as they are not mentioned by Manu or the early commentator. They claim to be of Brahman's descent, though some say, with probably more reason, that they are Sudras, and some go so far as to assign them an origin contemporary with the three great castes, Brahman, Kshatriya and Vaisya. Curiously enough the only origin, to which none of them seem to incline, is the Vaisya or trading caste, of which surely a writer class would be a natural offshoot. The Kayasths are now feeling severely the mark of education which is diffusing through all classes that knowledge which was once the Kayasths' monopoly. Yet even now, with the exception of a few posts held by Brahmans, almost every village accountant and *gumashta* is a Kayasth. The Kayasth women are usually educated and often manage their own affairs, yet they are kept in even stricter seclusion than the women both of Brahmans and Rajputs.

Kayastha.

(4) *Banking classes.*—Khatris and Agarwalas are the banking and money-lending classes. The former, numbering 4,260, are old inhabitants of the district, but the latter came and settled here about a century ago.

Khatris and Agarwalas.

Khatris claim to be Rajputs, and Agarwalas to be descendants of the Vaisya caste, but in neither case are their claims acknowledged by the other superior castes. The Khatris were once the wealthiest class in the district, but they have now been superseded by the Agarwalas who have monopolised the banking and money-lending business.

(5) The Sakadwipi or Baidya is the physician caste: they number 90 in all, found, mostly in the central and southern parts of the district. They claim to be Brahmans, but their customs differ a good deal from those of the Brahmans of the district, being more nearly akin to those of Rajputs or Kayasths. They are not only doctors, but also are considerable landholders.

Physicians.

(*a*) Babhans are an influential agricultural caste, and form about 5 per cent. of the population. They are said to be the descendants of a Brahman (male) and Kshatriya (female). They claim to rank with Brahmans, but more nearly resemble Rajputs. They are a well-to-do and intelligent caste, many of them being petty *zamindars*; but they are much addicted to litigation. They are most numerous in the Samastipur subdivision. There are several classes of Babhans, Donwar—Dighwait, Domkatar, Eksaria and Kodarias. The Babus of Narhan and Ramgharha are Donwar Babhans.

Babhans or Bhuinhars.

98. *Intermediate classes.*—These are Hindus of inferior station, but orthodox Hindus will take water or sweatmeats, &c., supplied by them.

First come the trading classes, mostly found in the towns of Darbhanga, Roserha, Madhubani and Tajpur.

Bais, numbering 12,195, are the most numerous.

Bais.

(1) Barhi or carpenters number 33,061. They trace their descent from the offspring of a Brahman girl and a Vaisya boy. One or two of them are usually found in all villages of any size where, in return for their services to the community, they receive a small share of the *aghani* crop. They are generally also cultivators themselves.

Artizans.
Barhi.

(2) The Kumhars or 'potters' are another well-to-do artizan class found throughout the district; they number 34,378.

Kumhar.

(3) Kaseras are hardware merchants, and reside for the most part in Darbhanga and the other large towns in the district; they number only 800.

Kasera.

(4) Lohars or blacksmiths, 14,517 in number, are found in every part of the district and are not only artizans, but generally cultivators.

Lohar.

(5) Sonars, numbering 15,599, are generally confined to the towns; they are generally well to do, but enjoy a reputation for dishonesty. They charge four annas per tola for work done in gold, and two annas per tola for silver and one anna in copper.

Sonar

The other members of this class are the Thatheris (3,275), Rangdharias (182), Laheris (2,926), Tokubharas (182).

99. We now come to the class of professional dancers, vagabonds, etc.

(1) Bhats are 703 in number. They are a kind of professional bards employed at marriages. They are also cultivators.

Bhat.

(2) Kathak, Ramzani, and Mallik are the three highest castes of dancing girls: they are not natives of this district but are to be found in the establishments of wealthy natives. They claim descent from the offspring of a Brahman and Kshatriya, and observe the 'twice-born' ceremony.

Kathak, Ramzani and Mallik.

(3) Gandharbs (943) are the ordinary prostitute class, and recruit their numbers from other castes.

Gandharba.

It does not appear that the males of these castes, except the Bhats, who are cultivators, do anything for a livelihood: they are said to live on the earnings of the women.

100. *Bearer class.*—This class includes Dhimars, in number 1,578. These are a branch of the Kandus, and are both cultivators and *palki* bearers.

Dhimars.

(1) Kahars numbering 6,433, are the ordinary bearer caste, and are to some extent cultivators also. They are subdivided into Ramani and Kharwara Kahars.

Kahars.

(2) Turhas, 3,322 in number, are most numerous in the Dalsingh Sarai *thana*. They are commonly employed by well-to-do Hindus as *palki* bearers or menial servants, and also sell fish and vegetable.

Turhas.

(1) The Hajjam or Nai is an important member of every Hindu community, among whom his services are required on the occasion of every birth, marriage or death. He is also commonly the village surgeon. There are 32,017 in the district. They are commonly paid in cash.

Barbers (Hajjam.)

101. (1) *Castes who prepare food.*—Halwais or confectioners number 39,736, and are most numerous in all the towns. They are cultivators to a considerable extent.

Halwai or confectioner.

(2) Kandus (33,511) prepare parched gram, known variously as *bhunja*, *chana*, and *mudhi*. They are most numerous in the Samastipur subdivision.

Kandu.

102. (1) *Pan growers.*—The Barai caste number 17,395, being found chiefly in the Sadar and Samastipur subdivisions. They have the entire monopoly of *pan* growing.

Barai.

(2) The Tambulis, in number 4,955, are apparently an offshoot of the Barai caste, with whom, however, they will not intermarry.

Tambulis.

They prepare the leaves, &c, chewed by all classes. They are serpent worshippers.

103. (1) *Castes engaged in gardening.*—The Koiri is the market gardener of Bihar. They are the principal cultivators of tobacco, chillies, and other crops requiring skilful treatment, and also grow vegetables, &c., in lands close to the big bazars.

Koiri.

104. (1) *Boating, &c.*—Mallahs are a boating and fishing as well as an agricultural caste; those engaged in the two former pursuits having a lower position in the social scale than the agricultural classes. They number 115,836 souls. Besides Mallahs there are a few *Nahas*, *Nagars*, *Nemahis*, *Bholas* and *Dhawas*, in this district.

Mallah.

(1) Gonds (2,989), (2) Banpars (26), (3) Tiyars (828) are castes of fishermen, who are found thinly distributed all over this district. They are also employed as water-carriers. Tiyars are more particularly crocodile hunters, though they also are fishermen.

Gond, Banpar and Tiyar.

105. (1) *Pastoral castes.*—The Goala is the largest caste in the district, in all parts of which they are found, though they are most numerous in the northern subdivision. There are several classes of Goalas, viz., (1) Majraut or Jadubansi Goalas, (2) Kishnaut, (3) Dinger Goala, (4) Bargoar, (5) Goaria.

Goala.

The better class Goalas usually take the surname of 'Raut,' while 'Gop' is the common name among the lower classes.

They are fairly good cultivators, and are generally well to do, but they are extremely quarrelsome, and have a great reputation as *lathials*.

(2) Gareri or Bhenrihar number 10,019. They tend flocks of sheep, which at different seasons of the year they pasture on indigo lands or along the sides of embankments. They support themselves chiefly

Gareri

by the produce of the wool which is largely in demand for blankets, and by the sale of ghi made from ewe's milk. They are probably an offshoot of the Goala caste.

Kishanpakshi, Mali.

106. (1) *Agricultural castes.*—Kishanpakshis, 3 in number.

(2) The Mali or gardener caste number 6,538. Their function is to supply flowers such as are required for Hindu marriages; some of them are also employed as vaccinators.

Debhars.

(3) Debhars, numbering 5,606, are probably a branch of the Goala caste, but will not intermarry nor eat with genuine Goalas. They are largely employed in this district as vaccinators.

107. *Inferior orders of Hindus.*—The castes included in this list belong to one of two orders—

1. Either Hindus, who will eat the leavings of higher castes, but from whose hands pure Hindus will take water offered by them in metal vessels.
2. Or Hindus who will not eat the leavings of higher castes, but from whose hand the pure Hindu will not take water.

Amats.

108. *Division I.—Castes engaged in service.*—(1) Amats number 42,232.

In former days they were commonly bought or sold as slaves, and still are for the most part in the condition of bondsmen (bahias) to the *zamindars* and wealthy *raiyats* of the Madhubani and Sadar subdivisions.

Dhanuks.

(2) Dhanuks, 142,521 in number, were originally bowmen and hunters, as their name implies. They are largely employed in the positions of 'Barahils' and bearers to *zamindars*, and are also engaged as agricultural labourers.

Kurmis.

(3) Kurmis (5,325) are akin to Dhanuks. They are chiefly labourers, but many are also cultivators. They are most numerous in the Samastipur and Dalsingh Sarai *thanas*.

Kewats.

(4) Kewats (68,284) are most numerous in the Madhuban subdivision. The same remarks apply as to Kurmis.

Banias.

109. *Division 2.—Trading castes.*—(1) These include a large number of 'Bania' castes, numbering in all 15,334, the most numerous of which are the Bania Barnawar (3,000), Jaunpuri Banias (2,264), Kath Banias (2,001), and Rauniar Banias (5,714). They are not indigenous to the district, but are found mostly in the larger trading centres.

Sundis, Sunris, or Saundikas.

(2) *Sundis, Sunris* or *Saundikas* are etymologically spirit-vendors or distillers, but at present they are found generally as grain-dealers in all the larger towns. They numbered 26,968 at the census.

Kalwars.

(3) Kalwars, numbering 15,369, are probably a branch of the Sunri caste.

Kalal.

(4) Kalal (993), another form of Kalwars, employed generally as manufacturers and vendors of spirituous liquors.

Teli.

(5) Teli (Sanskrit Tailik) are 81,619 in number. They are dealers in 'oilmen's stores,' and may be known by their appellations of 'Sahu' or 'Teli.'

Tanti, Tatwa or Tantrabaya.

110. *Weaving castes.*—(1) Tanti, Tatwa or Tantrabaya number 72,047, and are found scattered all over the district Besides weaving country cloth, they are cultivators or agricultural labourers.

Patwa or Pathera.

(2) Patwa or Pathera (3,722) are manufacturers of silk-cord and thread ornaments. They live principally within the municipal areas.

Khatiks.

Caste engaged in selling vegetables.—(1) Khatiks, 1,194 in number, are found mostly in the several municipalities. They deal in vegetables, and carry on a large export trade in mangoes at one season.

Dhobis or Safis.

111. *Castes engaged in washing clothes.*—(1) *Dhobis* or *Safis* are found in every village almost, being employed to wash soiled clothes, for which work they are paid either in cash or in kind. They number 24,657, and are divided into three classes—*Belwar*, *Maghaya*, and *Hindua* which do not intermarry.

Beldar.

112. *Labouring castes.*—(1) Beldars (7,751) are a branch of the Nonia caste. They are largely employed in digging tanks, excavating wells and similar work.

Nunia.

(2) Nunias (Lawanaik) number 28,016, and are engaged in the manufacture of saltpetre, principally in the Samastipur subdivision. They are also cultivators.

Baris.

(3) Baris (1,090) are the professional torch bearers.

Khatawas.

(4) Khatawas number 53,792, and are most numerous in the southern *thanas*. They are engaged as bearers and menial servants, and are also labourers.

Bantars.

(5) Bantars (5,492) are also included under this head.

Bengalis. 113. *Persons returned according to nationality.*—(1) Bengalis number 330.

Panjabis. (2) Panjabis number 39, probably traders, selling shawls and woollen goods.

(3) Marwaris number 214. They have almost a complete monopoly of the clothtrade, and are said to be the wealthiest of all classes of the Hindu trading community.

Marwaris.

Santal. (4) Santal (109) are immigrants from Chota Nagpur and Rajmahal.

114. *Persons returned by names applicable to all Hindu castes.*—(1) Aghori (5), a class of high-caste mendicants, who light a fire at the time of worship.

Aghori.

Atith. (2) Atith (1), the same as Sanyasi.

Akhour. (3) Akhours (3), a sect of Siva worshippers who allow their hair to grow and do not cut it.

Bairagi. (4) Bairagi (399), Vaishnavites.

Bondhranu. (5) Bondhranu (1) are Buddhists.

Kabiraha. (6) Kabiraha (3), followers of Kabir; generally recruited from low-caste Hindus.

Nanakshahi. (7) Nanakshahi (156), followers of Nanakshah.

(8) Naga (90), a name applied to Bairagis and Nanakshahis as well as to Sikhs.

Padminy. (9) Padminy (1), a pious Hindu woman.

Ramauts. (10) Ramauts (663), a branch of Bairagis and followers of Ramanand.

Sanyasis. (11) Sanyasis (7,542) are worshippers of Siva.

Sanjogis. (12) Sanjogis (5), monks who associate their wives with themselves in their devotions.

The above castes of mendicants observe strictly the prescribed system of castes, and will not eat or drink anything brought them by Muhammadans nor take the leavings of Hindus.

115. Turning to table II we find out four superior classes of Muhammadans:—

(1) Sayyids claim to be lineal descendants of the Prophet and number 9,020. They are divided into two sects—(1) Sunnis, (2) Shias—of which the former are by far the more numerous.

Sayyid.

Moghuls. (2) Moghuls are of Tartar and Mongolian origin. They only number 1,293.

(3) Pathans are the descendants of the warlike races of Afghanistan; they are many of them residents of the other districts, large numbers being here employed as policemen, *chaprasis*, &c.

Pathans.

With the exception of these three classes, almost all the Muhammadans in the district are either of mixed Hindu and Muhammadan blood, or absolutely descended from Hindu converts: this is obvious not only from the cast of features of many of the present Muhammadans, but from the notorious fact that hardly any women were brought with them to India by the Muhammadan invaders.

(4) Shaikhs number 148,494 and profess to be of Arab extraction, but it appears probable that many, in fact the majority, have really no Arab strain at all in them.

Shaikh.

The remaining so-called Muhammadan castes are strictly only professions, but have acquired a resemblance to castes through an imitation of the Hindu system, *e.g.*, Darzi, Dhobi, Hajjam, Rangrez, &c. The names are generally those of the corresponding Hindu castes or professions, *e.g.*, Dhuniya (cotton carders), Dhobi, Laheri, &c.

116. I shall therefore pass over the rest of the castes with a few explanatory remarks.

Dhobis and Hajjams. (1) Dhobis (3,656) and Hajjams (3,596) are only the Muhammadan counterparts of the Hindu washermen and barbers described *supra*.

Khodparin. (2) Khodparins are akin to the Nats or gypsies.

Churihara. (3) Churihara are makers of 'churis' or bangles.

Dhargar. (4) Dhargars prepare the material for the manufacture of the bangles.

Kajarhatia. (5) Kajarhatia are a branch of the 'Nats.'

Jolaha. (6) Jolaha are Muhammadan weavers and rank below the better class Hindu weavers. They are very numerous (48,167).

Jat. (7) Jat are converted Goalas.

(8) Kunjra (33,882) are originally vegetable sellers, but are also cultivators and agricultural labourers. They resemble Shaikhs in their customs and names.

Kunjra.

Fakir. (9) Fakir is a generic name for all religious Muhammadan mendicants, and include the Malangs.

Madari. (10) Madaris are gypsies (Nat).

Nat. (11) Not a wandering gypsy tribe, whose women are of easy virtue.

Erangi and Mukeri. (12) Erangi and Mukeri correspond to the Hindu Banias.

Bakho and Pamaria. (13) Bakho and Pamaria, also known as Nurasi, are dancing women; many of them from other districts.

Kasbi. (14) Kasbi, the prostitute class.

(15) *Butchering* is one of the occupations confined to Muhammadans almost though not quite entirely.

Sahana and Napher or Golam. (16) Sahana and Napher or Golam are bondsmen like the Hindu 'Bahia.'

Head IX.—Occupations.

117. In writing a report on the occupations prevalent in this district, I must preface my remarks by observing that the figures in the return of population according to occupation are most misleading. It is, for instance, ridiculous to say that there is not a single cultivating proprietor in this district, or that there is only one indigo-planter therein; and in view of the utter impossibility of reconciling such statements with the facts, it is clear that the figures shown in the printed table are no real criterion of the numbers actually engaged in the various professions. However, taking this table as our basis, we shall give a categorical review of the principal professsions and the castes following them.

Class A.—Government.

Nos. 2, 3, 6. Officers and ministerial staffs. 118. *Groups* 1 *and* 2.—Mostly Kayasthas; next in number to whom are the Muhammadans. A good many Bengalis are employed in this capacity, and there is a fair sprinkling of Rajputs and Brahmans.

No. 4. Messengers and constables. Mostly Rajputs and Brahmans; many of the former being inhabitants of the Saran or Gaya district. There are also Muhammadans of all classes, some of them being up-country men, while a few Kayasthas may also be found following this profession.

No. 7. Menials. Sweepers, &c., for the most part mehters, male and female.

8. Village headmen. 119. *Group* 3.—There is really no such office as that of village headmen in the district: the Joth *raiyats* would, however, be under a *raiyatwari* system the headmen. They are not confined to any caste.

9. Accountant. Presumably *patwaris*, who are almost all Kayasthas: their number must be much understated in the table.

10. Watchmen. Village *chaukidars* and *gorails* are almost monopolized by the Dusadhs, though a few Muhammadans, generally Nadaffs or Dhunyas, hold these offices. There is but little chance of the higher castes entering this service unless the social status of the *chaukidar* be raised.

120. *Group* 4.—*Army: Order II Defence.*—One hundred and fifty-five males and fifty-nine females are shown under this head in the printed list. Probably the Sikh sowars serving under the Darbhanga Raj have been included, as well as a few ex-sepoys living in the district.

Officers and privates.

Class B—Pasture and Agriculture.

No. 24. Horse breeders and dealers. 121. *Group* 8.—*Stock breeding and dealings.*—This profession is followed by some Babhans and Rajputs as an auxiliary means of livelihood: it was carried on to some extent in connection with the Government stud farm at Pusa.

No. 25. Cattle breeders and dealers. This profession is largely followed by the Goalas, and in the northern parts of the district by Koiris. A class of Muhammadans known as Chammars act as cattle dealers, buying up from the cultivators their surplus stock of bullocks or buffaloes, and exporting them in large batches to Eastern Bengal. A good many buffaloes are bought by people from Patna, where they are in domand for ploughing.

26. Herdsman. This is not followed by adults as their sole profession; but the cattle are usually tended by the younger members of the family, or by some Goala boy. There cannot be 1,338 persons whose sole means of livelihood is herding cattl

27. Buffalo dealers and breeders. Not carried on as a distinct profession.

31. Sheep and goat breeders and dealers. A profession followed by the Bhenrihar caste, whose numbers are returned at 10,019 for the district. The sheep are largely pastured in the indigo after Mahai, and along the sides of embankments.

32. Pig breeders. Pigs are kept and bred by Doms, Dusadhs, Musahars and mehters.

122. *Group* 9.—*Subsidiary services to stock.*—Strictly speaking, there are none: but there are a few skilled farriers who practise as veterinary surgeons, and Goalas are often supposed to have some knowledge of these arts.

33. Veterinary Surgeons and cattle doctors.

These are generally Muhammadans. Most of the gelding is done by the gypsy caste or Nats, who, when camping near a village, exchange their own bullocks for the ungelt "sturks" of the villagers which they return gelded on their next visit to the village.

38. Farriers and gelders.

35. Horse and elephant breakers and tamers. These are taken from all castes.

123. *Group* 10.—These two headings are, it appears, intended to include all landed proprietors.

37. Land occupants, not cultivating.
38. Land occupants, cultivating. There are no figures shown against No. 38; while against No. 37, seventy-five thousand, eight hundred and eighty one are shown. This is obviously wrong, as the great majority of proprietors in this district are also cultivators.

41. Cultivating tenants. These are the real backbone of the rural population and consist of Brahmans, Bahhans, Rajputs, Goalas, Koiris, and Muhammadans; besides a good many lower castes.

124. *Group* 11.—*Agricultural labourers.*—Most of the respectable cultivators employ hired labourers of lower castes to do the more laborious part of the work, especially at harvest time, when they are paid in kind out of the crop they cut. They are generally Dusadhs, Musahars and other low-class Hindus and Muhammadans.

42. Field labourers.

125. *Group* 12.—*Growers of special products.*—Areca nuts are not grown in this district.

46. Betel vine and areca nut growers. The betel vine is cultivated exclusively by the "Barai" caste. The printed list shows their number as 8, but 10,000 would probably be nearer the mark. Some parts of this district are famous for the "pan" produced there.

49. Indigo planters and cultivators. Only one in the table. Not only are there many planters, but a considerable number of *raiyats* grow indigo at contract rates for the factories.

50. Fruit growers. Mangoes, lecchis and guavas are grown by all who can afford them; but they are not generally sold to the public, except by Malis, Khatehs or Turhas among Hindus, and by Kabarus and Kunjras among Muhammadans.

51. Vegetable growers. Khatiks, Kawaris, Kunjras and Turhas.

126. *Group* 13.—There are very few real managers in this district, but their number is shown as 84. Probably some agents looking after the legal affairs of *zamindars* have been included; or perhaps the missing indigo planters may be recovered under this head.

58. Agents and managers of landed estate.

These include *gumashtas* and *tahsildars*, of whom a good number are employed in the district, though 1,048, the number shown in the table, appears fully large.

59. Land managers, clerks and servants.

Class C.—Personal services.

127. *Group* 14.—*Personal and domestic services.*— These are Hajjams or Nais. They are found in every village, where they generally hold a little land while practising as barbers, surgeons or ear-pickers.

60. Barbers and ear-pickers.

61. Tattooers. These are generally Muhammadan women.

62. Washermen. These are dhobis, Hindu and Muhammadan.

64. Water carriers and 66. Indoor servants. In urban areas there are some *bhistis* who follow the profession of water carrying, but their number cannot be 2,053. Hindu households recruit their servants and maid-servants from among the Kurmis, Dhanuks, Amats and Kewats. In the case of high-caste families unable to afford private servants, water is often supplied them at contract rates by the women of the aforementioned castes.

65. Cooks. Generally Brahmans.

67. Grooms and coachmen. These are generally Dusadhs, but Tatmas and Muhammadans and a few others follow this profession. Their number appears to be much understated in the table.

68. Door-keepers. Their number has been returned as 200 males, but it does not appear how the figures were obtained.

68A. Unspecified. As many as 69,151 persons. Probably many servants kept to look after or for carrying on cultivation have been included.

128. *Group* 15.—*Non-domestic establishment.*—Properly there are none. Travellers and strangers generally manage to find quarters in the house of some petty shopkeepers.

69. Hotel and lodging house-keepers.

129. *Group* 16.—*Sweepers and scavengers.*—This occupation is confined to mehters, many of whom are employed by the various municipalities.

CLASS D.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.

130. *Group* 17.—*Animal food.*—Many Goalas and Gorias as also the Muhammadan caste called "Jat," keep cows and buffaloes and sell the ghi, milk and curds which they produce, though this is surely the sole profession of the Goala.

75. Cow-keepers, &c.

77. Ghee-vendors, &c.

A few Muhammadan "Chiks" and "Kasais" follow this profession in the towns where the demand for meat is high enough to pay them. Musahars may also be found selling pig's flesh.

78. Butchers.

Fowls are kept by Muhammadans only; but Mallahs, Mirshikars and kindred castes deal in ducks and other wild fowls. The Mirshikars also deal in feathers, of which they export large quantities annually.

80. Fowl and egg dealers.

These are the professions of the bulk of the Mallahs and of Bantars and Gourhis and Tiyars, while the Turahas though not fishermen, deal in fish.

81 & 82. Fishermen and fish dealers.

131. *Group* 18.—*Vegetable food*—A very extensive business, chiefly in the hands of Sunris, Telis, Banias, and Kandus.

83. Grain dealers.

Generally the womenfolk of Dhemar and Kandus.

84. Grain parchers.

Dhemars, Kandus, and Banias take to this profession, but it is not confined to any caste.

85. Pulse and flour preparers.

A common profession with Kunjras, Khatiks, and Kabarees.

89 and 90. Vegetable and fruit sellers.

This is a most necessary profession in this country, where the Halwai fills for the hungry traveller the place of baker, confectioner and grocer in one.

92 & 93. Confectioners, &c.

132. *Group* 19.—*Drink, Narcotics, &c.*—The figures against this heading probably include all the employés of the Raj Ice Factory.

94. Ice manufacturers.

Carried on all over the districts by Kalwars and Kalals. The distillation for the environs of Darbhanga is effected by a large model distillery.

97. Country spirit distillers, &c.

This profession is in the hands of the Pasis and Kamams, and is also sometimes taken to by Dhunyas and Dusadhs.

98. Toddy drawers and vendors.

Nearly every grocer sells sugar, but the number of manufacturers is very few. There are several old sugar factories lying idle, while in several instances indigo is now manufactured in place of sugar. There are still a few sugar godowns in Bahera *thana* and in the Madhubani subdivision, mostly in the hands of Muhammadans.

103. Sugar manufacturers and sellers.

Most well-to-do cultivators grow a little sugarcane, which they either press in the village or sell to sugar factories.

104. Molasses makers and vendors.

The preparation of edible salt (*Sodium chloride*) is not ostensibly carried on in this district, all the salt required being now imported from Calcutta. The figures against this heading probably represent the number of Nunias engaged in the manufacture of crude saltpetre.

105. Salt preparers and sellers.

This business is generally carried on by Jaunpuri and Bais Banias, who sell medicinal drugs, spices, dried fruit, paper, &c. These Banias never, as a rule, take to cultivation.

109. Grocers and general condiment dealers.

Against this head are shown 1,219 males and 1,073 females. This profession is entirely confined to Tambulis, if by this heading are meant vendors of the prepared article. But the number of the Tambulis is small; probably many Baruis, who ought to have been counted as 'cultivators,' have been included under this heading.

111. Betel-lea and areca-nut sellers.

This is mostly in the hands of Muhammadan perfumers, but any member of the trading classes can engage in it without derogation to his caste prestige.

No. 112. Tobacco and snuff manufacturers.

Opium is grown to a small extent in this district, but in most parts is not a very paying business. *Bhang* is an indigenous drug, and there is no licensed vendor thereof in the district. There are licensed vendors of opium and ganja: generally the keepers of country spirit shops.

Nos. 114-115. Opium, ganja and bhang.

133. *Group No.* 20.—*Lighting.*—The oil trade is entirely in the hand of Telis. Oil is prepared locally for home consumption; while the oil-cakes are exported to Calcutta and elsewhere.

Nos. 116-118.

This has almost supplanted mustard oil as an illuminant, and is sold by Telis throughout the district.

No. 121. Kerosine oil.

It is ridiculous to suppose that as many as 577 souls make a living by the manufacture or sale of matches. Country-made matches are now quite obsolete, while the sale of matches is nobody's sole or even principal profession.

No. 122. Match-makers and vendors.

134. *Group No.* 21.—*Fuel and forage.*—The collection and retailing of wood or cow dung for fuel is mostly in the hands of low-caste women but this business is confined to no special caste.

Nos. 125 to 131.

135. *Groups* 22 *and* 23—*Buildings.*—This business was the sole profession of the Kumhars, who manufacture and deal in pottery and idols and toys made of clay. Bricks are now burned and sold by other castes also. The demand for bricks is now high, and Kumhars alone cannot be expected to supply it in full. Dealing in bricks has now almost passed out of their hands. Tiles are still their monopoly.

No. 132. Bricks and tile-burners and sellers.

These are for the most part Mallahs, but other low castes also, such as Dusadhs and Musahars, do this business to a certain extent.

133—Lime and shell-burners.

This is not a caste or profession. There are no thatch dealers. Dealing in grass for thatching is carried on to a certain extent in towns. In rural tracts almost every cultivator of any importance has his own grass lands. Dealing in it is not confined to any particular caste. There is some division of labour in this respect. Mudwalls are generally made by the Nunias, Beldars, Tantwas, Musahars, Dhangars, Muhammadans of the labouring class. Bamboos are prepared by Doms and Bantars. Tiles are supplied by the Kumhars. The roof is thatched by different caste people,—all of the lower class. Masons also come from different castes and Muhammadans; their general designation is "mistri."

Nos. 134 to 141. Thatch-dealers and hatchers, mudwall and roof builders.

136. *Groups* 25 *and* 26.—All wood works are the special business of carpenters, "Barhi caste," of whom there are over 57,000 in the district, and a large portion of them live solely by their own calling. These Barhis also make ploughs and *hooka* stems, *vide* No. 178 and also 198 (furniture), yet the figures shown against these heads are almost *nil.*

137. *Group* 27 —*Papers.*—Papers (rough) are manufactured by the Kagzees, all Muhammadans, from rags and old papers. This business, like many other indigenous industries, is, owing to the influx of imported articles of better quality and make, dying out. There are no stationers. It is not clear how the figures 487 have been obtained.

138. *Group* 28.—*Books and Prints.*—There are only five printing presses in the district—two for the use of their respective owners, and three print for the public. This is not a paying business here. Bookbinders are all Muhammadans. There are very few of them here, even including office *daftris.*

139. *Group* 33.—*Necklaces, &c.*—These are Hindu Laheris and Muhammadans Churihars. No other caste men are known to do this business.

Nos. 185 and 189 A. Bangle makers and sellers in lac.

There is a sect of Hindus called Jugis, whose special business is to sell rosaries and beads. There are none in the caste list, and I cannot make out how figures 717 have been obtained. Perhaps some Patwas may have been included.

No. 193. Rosary and necklace maker.

These are Malis of course, but this business is not so extensive that 1,080 can possibly live solely by this business. In rural tracts almost all of them have cultivation.

No. 194. Flower garland makers and sellers.

Evidently Tiklihar is included in this head.

No. 195. Spangles, &c.

Poor Brahman women carry on this business.

No. 196. Sacred thread.

140. *Groups* 36 *and* 37.—All works in iron are the special province of Lohars.

These are called Atash Baz, and are generally Muhammadans, in this district.

No. 212. Fire-work makers.

141. *Group* 38.—*Wool and Fur.*—This business is carried on by the Bherihars, who also breed and deal in sheep—*vide* also No. 31.

No. 220. Blanket weavers and sellers.

142. *Group* 40.—*Cotton.*—These are all Dhunias, but no Dhunia can possibly earn a living by this business alone. His services are generally required in the beginning of the winter when quilts, &c., are prepared.

No. 231. Cotton cleaners, &c.

The local produce is not sufficient for the consumption of the district. A large quantity is imported from Cawnpore and other districts of the North-Western Provinces. There are several shops dealing solely and principally in this article. The figures shown in the printed table are evidently wrong.

No. 231A. Raw cotton dealer.

The work of spinning and preparing thread is done almost exclusively by women of different castes. Even high-caste women will do it if pressed by necessity, but cannot be said to earn a livelihood solely by this profession.

No. 233. Cotton spinners and yarn beaters.

This is the special province of the Tatwas and Jolhas. This industry is gradually dying out owing to the importation of piece-goods. There are no mills in the district.

No. 234. Cotton weaving.

These are Chhipigars, a caste whose calling is to print clothes. Some Muhammadans also do this in the town of Darbhanga. It is strange that "Chhipigars" are not shown in the caste list.

No. 236. Calenderers, Printers, &c.

There are cotton piece-goods dyers in the district who go by the name of Rangrez. They are mostly, if not wholly, Muhammadans.

No. 237. Cotton dyers.

No. 238. Tape-makers and sellers.

If by "tape," is meant "newar," there are very few people who do this work. Patwas sometimes make tape.

143. *Group* 41.—*Jute, Flax, Coir, &c.*—There is a section of the Mallah caste called Chaini, Chain or Chai Mallah who claim it as their special profession. Some of the Telis also make and sell ropes. They also make gunny. Jute is grown to a very limited extent in this district. The experiment of growing jute has been tried by some indigo factories, but has proved a failure, mainly owing to the difficulty of procuring the skilled labour for its preparation. Gunny cloths and bags are largely imported from Calcutta, but those locally prepared are considered to be of better stuff and more lasting than the mill productions.

Nos. 241 to 243. Hemp rope-makers and sellers, &c.

No. 244. Net-makers and sellers.

The fishermen (Mallahs, Turhas and Tiyars, &c.) make their own nets. There may, perhaps, be some of them who live solely by this business.

144. *Group No.* 42.—*Dress.*—These are Darzis, all Muhammadans. No Hindus have as yet taken to this work in these parts.

No. 247. Tailors and darners.

The Marwaris have now almost monopolized this business; 30 years ago it was Agarwalas who were the chief dealers in piece-goods. Most of them have now given it up. Besides the Marwaris this business is to a certain extent done by the Tambulis, Khatris, Barnwal and other Banias. Kalwars, Sonars and Kandus, some Muhammadans also, principally of the Jolha caste, do this business. Brahmans are also seen selling piece-goods, but their numbers are very few.

No. 257. Piece-goods sellers.

145. *Group No.* 43.—*Gold, silver and precious stones.*—I am not aware of anybody carrying on this business exclusively. Some Marwaris and others importing piece-goods and some Agarwalas deal in these precious metals as an auxiliary business. Some of the Sonars carry on this business to a small extent along with their own proper avocation.

No. 258. Gold and silver dealers.

These are Sonars and to a small extent Thatheris. The number of Sonars in this district is 7,806 males, and there is not enough demand for their employment. They now do other works also.

Nos. 259 and 260. Gold and silver assayers and workers.

Thatheris and members of other castes also, including Muhammadans, do this business. Goldsmith's dust is called 'niyara,' and those who wash it are called "Niyariya." This is an auxiliary business.

No. 262. Goldsmith's dust-washers.

There are none in the district. The figures shown against this head are probably strangers dealing in precious stones who occasionally come to the district and dispose of their goods. They also sell pearls. This latter article is also sometimes to be had of Marwaris and others dealing in silver and gold.

Nos. 268 and 269. Diamond polishers and dealers.

Coral beads are generally sold by Jogis. Some Banias in rural tracts also keep them in their stock. These Jogis are said to come from Muzaffarpur and other districts. There does not seem to be a resident population of this class.

No. 274. Coral dealer.

146. *Group No.* 44.—*Brass, Copper and Bellmetal.*—Working in brass and belmetal and coppers and selling brass and belmetal ware and copper vessels, is the hereditary profession of Kaseras or Kaserbanis, and also of Thatheris, a class of intermediate artisans, between Sonars and Kaseras. Sonars also sometimes work in copper. Belmetal wares are to a certain extent manufactured in this district, but large quantities of brass and belmetal articles are imported from Mirzapur, in the North-Western Provinces, Siwan in Saran, and Calcutta. Kaseras and Thatheris also repair old and broken articles. The dealing in brass, copper and articles manufactured therefrom is not, however, so restricted. Trade in these metals is carried on by people other than Kaseras and Thatheris.

147. *Group* 45. *Tin, Zinc, Mercury and Lead.*—Here, again, we have the Thatheris and another caste called "Rang Dharia," workers in zinc, tinfoil and lead, and both are reckoned a poor class of artizans. Working in tin is carried on to a very small extent in this dirtrict. Canisters and boxes and toys are now imported from Calcutta. Rang Dharias are Muhammadans.

Nos. 284 to 288.

148. *Group* 46. *Iron and Steel.*—Working in iron and steel is confined to the Lohars as has already been stated under groups 36 and 37, but dealing in iron and hardware, like that in brass, &c. (group 44), is not so confined. Iron in sheets and bars and steel are imported from Calcutta and sold to the Lohars, who manufacture waterpots, kettles and cauldrons and other articles. But this class of artisans is gradually diminishing in number and taking to other pursuits, as large quantities of ready-made iron articles are now imported from Calcutta, such as spades, axes, chains, knives, kettles, &c.—articles indispensable in almost every household.

Nos. 290-291. Blacksmiths, iron and hardware dealers.

149. *Group* 48. *Earthen and Stone ware.*—It is the Kumhars only whose heriditary business is to make earthen pots. They also make and sell images and various other toys made of clay. They also sink wells—*vide* also No. 132.

Nos. 298 and 299A. Potters, image makers.

There are no such artisans in the district. All grind and mill-stones are imported from other places. These are "san," "janta" and "silouto." There is a class of Muhammadans called "Sikalgarh," who fit these mill-stones for use, and also polish and sharpen arms. Some of these are very likely shown in the printed table against this head.

No. 299. Grind-stone and mill-stone makers.

150. *Group* 49.—*Timbers and Wood*—Sál wood timbers are brought down from Nepal by the Nepalese themselves and also by local merchants. A portion of them is taken down to Calcutta and Eastern districts of Bengal. Some of the Mallahs deal in bamboos.

No. 302. Timber and bamboo dealers.

Wood-cutters are Mallahs and Badhais, and sawyers are generally Badhais and Chamars.

No. 303. Wood-cutters and sawyers.

These are workers in wood—*vide* remarks under groups 25 and 26.

No. 304. Carpenters
No. 305. Coopers and box-makers.

151. *Group* 50.—*Canework, Matting and Leaves.*—Fine workers in bamboo are Doms and Mehtars. Banters also work in bamboo, but mostly for building purposes. It is the Dhangars only whose special calling is cane work. Pasi women sometimes make mats of palm and date leaves.

152. *Group* 51.—*Gums, &c.*—There are no lac collectors in the district, but it is sold by the Banias. Honey and wax is collected by a caste called "Kureria," who also sell singing-birds. Banias also sell honey and wax.

153. *Group* 52.—*Drugs, &c.*—Against this head are shown probably only the persons dealing in European medicines. There are three shops in the town of Darbhanga.

No. 324. Chemists and Druggists.

Crude saltpetre is produced by the Nuniyas, and a certain quantity is imported from Nepal. Refined saltpetre is manufactured in godowns kept by Khatris, Kalwars, Sunris, Agarwalas and Nuniyas, and perhaps others.

No. 326. Saltpetre workers and sellers.

A small quantity of country soap is produced by butchers, which is mostly used by washermen.

No. 328. Soap-makers.

I cannot understand why no figures are shown against this head, and also head No. 49. There are good many factories in this district.

No. 330. Indigo-workers and sellers.

Some of the Kagzis do this business, but I do not think it to be their only profession.

No. 332. Ink-makers and sellers.

If here combs are meant, these are made to a small extent by Muhammadan Shikalgarhs of buffalo horns.

No. 336. Kanker preparers and sellers.

No perfumery is manufactured in the district, but there are some shops mostly kept by Muhammadans, who deal principally in different kinds of "attar," rose-water and scented oil.

No. 337. Perfume preparers and sellers.

154. *Group* 53.—*Leather, &c.*—Against this head are shown in the printed list 356 males and 348 females. These figures probably represent those Chamars and Muhammadans who dry hides and skins, and then sell them to the hide merchants.

No. 338. Tanners, curriers and hide-sellers.

These are made solely by the Chamars and Muchis. I do not find Muchis in the caste list, but there are many in the district, and they are a different caste from the Chamars who take beef and handle a carcase. A Muchi will do neither. Perhaps Muchis and Chamars have been confounded.

No. 339. Shoe and boot-makers and sellers.

A very large export is carried on in this district in these articles. Muhammadans are the exporting merchants. Chamars and butchers are their suppliers. Poor Muhammadan women are much employed in collecting old bones.

Nos. 342 and 345. Hide, horn, bone and grease dealers.

Class E.—Commerce, Transport and Storage.

155. *Group* 54.—*Dealers in money and securities.*—This business is carried on by all classes of people; to a more or less extent almost every shop-keeper is a pawnbroker, and this is a very lucrative business. There are in fact no money-lenders and pawnbrokers, pure and simple. The figures shown against this head perhaps represent persons carrying on banking business principally, that is, dealing in bills of exchange. This banking business is carried on mostly by Agarwalas and such Marwaris as export piece-goods from Calcutta.

No. 347. Money-lenders and pawnbrokers.

Under this head are perhaps shown persons dealing in Lohea pice. Nobody carries on this business exclusively, as it is not sufficiently paying; but shop-keepers generally depute their boys to do this work by way of initiation, and I fancy the figures shown in the printed list represent such people only.

No. 350. Money-changers and testers.

156. *Groups* 55 *and* 56.—*General merchandize and dealing unspecified.*—The large number of persons returned under these heads represent the different classes of Banias and to a certain extent Sunris and Telis who have not been classed as grain-dealers (*vide* Nos. 83 and 85). A Bania's shop is either called a *khichri farosh* shop or *pasarhatta* shop. In a well-stocked *pasarhatta* shop will be

Nos. 352 and 356. General Merchants and shop-keepers otherwise unspecified.

found all sorts of spices and condiments, betel-nuts, native medicinal drugs and minerals, dried fruits, sugarcandy, honey, hardware, &c. It is a nondescript shop, there being no end to the variety of the articles sold therein. A *khuchri farish* shop is a retail shop of grain and pulses, salt, oil, betel-nuts and tobacco leaves, spices, &c. Such shops are to be found almost in every place of any importance where grain and pulses are largely sold, such as in towns. The shop is named a "Gola."

Owners of shops of the kind mentioned do not as a rule keep any paid managers. They are allowed a certain percentage of the profits effected by them. This is known as "khunt" system. Menial servants of course are paid at fixed rates.

Nos. 353 and 355. Shop-keepers' servants and clerks.

The bulk of the pedlars is Kaseras and Thatheris with their merchandize of brass and bellmetal articles. Sinduria Banias also do this business. Kabulis are perhaps also, and if so, very properly, included under this. This is known as "Bhouri" system. Hawkers are to be found only in towns. They are very few in number.

No. 357. Pedlars and hawkers.

157. *Group* 57.—*Brokers, &c.*—There are few brokers, pure and simple; but there is a class of people, generally Sunris and Telis, who are known as "Chattidars," and these, I think, have been classed as brokers. Their system of business is this:—They rent a plot of land and erect one or more sheds on it for giving quarters to dealers in grain, pulses and oilseeds, coming from the interior with their carts or pack-bullocks or horses. These "chattidars" help them in disposing of their goods in consideration of certain remuneration. These have most probably been shown against this head.

No. 358. Brokers, &c.

No. 360. Farm or liquor shops.

These are all Kalwars or Kalals. There are some Muhammadan Kalals too.

362. Lessors and Superintendents of markets.

The figures shown under this head are most probably *bazar chaudhris* and *tikadars* of *pathias* in rural tracts.

368. Contractors otherwise unspecified.

Most of the ferry farmers and road contractors under the District Board are Rajputs from the district of Saran. Some of them are Muhammadans. Their number is no doubt more than 16.

158. *Groups* 58 *and* 58(*a*).—*Railway.*—The correctness of the figures shown under this group appears to be doubtful. The number of station-masters and Inspectors is shown to be 9, while there are 16 stations in the district. There are surely more than 18 clerks in the several offices at Samastipur.

159. *Group* 59.—*Road.*—Nine hundred and twenty-seven males are shown against this head; almost all of them are Telis and Sunris who have not enough to carry on their own business with.

No. 375. Cart owners and drivers.

All our *palki* bearers are either Kahars, Turhas or Khatwes. Dhemars also sometimes take to this work.

No. 378. *Palki* owners, bearers, &c.

These are again Sunris and Telis, but these should have been classed as grain dealers, for it is the petty dealers in grain and seeds that keep pack-horse or bullocks for conveying their goods.

379. Pack-bullock owners, drivers, &c.

There are no pack-elephants nor pack-camels. Some of the Bairagis and Nanak Sahis (fakirs) keep camels with them for riding or conveying their goods, but they do not constitute a means of living.

380. Pack, camel, elephant owners, drivers, &c.

160. *Group* 60.—*Water.*—Only 4 men are shown as owning boats and 551 as serving in them. Formerly the export and import trade of the district was almost wholly carried on in boats. The railway has no doubt largely superseded this mode of traffic, but some trade is carried on in boats. Many of the Mallahs in the Samastipur subdivision residing in parts bordering on the river Gandak have boats capable of carring 500 to 2,000 maunds whom the exporting merchants of Roserha employ for carrying their goods. Some of the Mallahs in the neighbourhood of Darbhanga do this business. The figures shown against heading 385 do not appear to be correct. Surely the crews of all their boats must number more than 551 souls

No. 383. Boat owners.
No. 385. Boat and barge men.

161. *Group* 61.—*Messages, Post and Telegraph.*—It is ridiculous to suppose that there were no telegraph clerks and only one post-master and no clerks in the district on the census night. Figures against headings 391 and 392 taken together are perhaps correct These lamentable features of the occupation table show even ordinary care was not taken in tabulating these figures.

Headings 390 to 394.

162. *Group* 62.—Figures shown against heading "Porters" are probably the "mutias," persons carrying bags on their head. In Darbhanga this work is done mostly by the Nunias. There are several trade centres in the district, including railway godowns, at which their services are in high demand. Figures 75 do not represent the correct numbers. Weighmen and measurers are called "Kayals" In Darbhanga, Madhubani and Roserha most of them are Sunris and Telis. In Samastipur and Dalsingh Sarai and in other places many of them are Kandus and a few other castes.

No. 398. Porters.
No. 399. Weighmen and measurers.

Class F.—Professions.

163. *Group* 63.—*Religion.*—Hindus have no regular preachers, proselytising missionaries. All the priests are of course Brahmans. The figures shown in the printed list are very small—only 63 males and 36 females.

No. 401. Priests, missionaries, &c.
No. 404. Religious mendicants.

There are several *maths* of Bairagis and Sanyasis in this district, and the number of mendicants belonging to these sects must be much larger, especially in the male portion. It is probable that many such persons have been included in head 472. Persons of this class are mainly divided into five sects, viz., Bairagis, Sanyasis, Nanakshahis, Kabirpanthis and Aghoris. There are two other sects, Daryapanthi and Shibnandni, but they are very insignificant in number.

164. *Group* 64.—*Education.*—Here, again, we are on a stumbling block. The district contains 1 Deputy Inspector, 4 Sub-Inspectors and several inspecting *pandits*; almost all of them were employed as census supervisors or circle officers, and it is strange that no figures are shown against this head.

No. 406. Inspecting officials.

There are no principals or professors. The figures against this head probably include the gurus of indigneous *pathshalas*.

No. 407. Principals, professors and teachers.

165. *Group* 65.—*Literature.*—I am unable to explain these figures. There appear to be none in the district. The Patna figures are still more astounding.

No. 411. Private Secretaries.
No. 412. Public scribes and copyists.

166. *Group* 66.—*Law.*—There are no barristers or advocates practising in the courts here. The number of pleaders attached to the three Munsifs' courts in the district cannot be so large as 140. I do not think it will exceed 70 in all.

No. 414. Barristers, advocates, and pleaders.

The printed list shows 298 *mukhtears* and revenue agents. The number is large. Perhaps touters hanging about courts are also included in these figures.

No. 416. Law agents and mukhtears.

167. *Group* 67.—*Medicine.*—These are mostly Sakaldwipi Brahmans whose hereditary profession is medicine. There are besides Muhammadan Hakims, as also a few homeœpathic practitioners. Quacks there are innumerable. The English system of treatment is yet in its infancy; the people have not yet acquired a firm faith in it. The natives of the district will seldom send for a doctor, except in serious and doubtful cases I think the comparative cheapness of the native system of treatment is also a great factor. The number of outdoor patients to whom medicine is supplied gratis in the dispensaries is, however, on the increase.

No. 422. Practitioners without diplomas.

Malis and Debahars are by profession indigenous vaccinators. So the Chamar women are midwives. I very much doubt the accuracy of the figures shown against heading 426. There are more than 3,000 villages in the district, and almost every village of any importance contains one or more Chamars. There ought to be at least 1,500 Chamains working as midwives. The males shown against this heading are inexplicable.

No. 425. Vaccinators.
,, 426. Midwives.

When there were so many as nine dispensaries in the district, it is improbable that not a single compounder was present at the census night.

No. 428. Compounders, nurses.

168. *Group* 68.—*Engineering and Surveying.*—No figures. I am not sure whether Mr. Stevens was at Darbhanga on the census night.

No. 430. Civil Engineers.

Surely there were never so many draughtsmen. No clerks are shown. Perhaps they are included in figures against head 6.

No. 432. Draughtsmen.
No. 433. Clerks, &c.

169. *Group* 69.—*Other sciences.*—No figures are shown in the printed list. Any one having the least acquaintance with Tirhut and its *pandits* will be surprised, rather thunderstruck, to learn that there are no "Jotikhis" or "Panjiars" (genealogists) in Tirhut, Mithila of old, one of the principal seats of astronomy and astrology in India. Genealogists here can be counted in scores.

No. 437. Astrologer, genealogist, and horoscope casters.

170. *Group* 70.—*Pictorial Art and Sculpture.*—Some of the Kumhars here do this work but the outturn is meagre.

No. 440. Painters.

171. *Group* 71.—*Music, acting and dancing.*—The indigenous bands of the district are supplied by the Chamars and mehters, who play for hire. Now-a-days bands of European music, or at least an imitation of it, may be had for hire. The performers are principally Muhammadans.

No. 444. Bandmasters and players.

Strictly speaking, there are no actors or actresses. Singing, as a profession is followed by a class of Brahmans, generally surnamed "Kathaks" or "Maliks," and also by Muhammadans called "Kowals." All of them look upon it as their heriditary profession. Dancing and singing are followed by "Kathak" boys, Ramzani girls, Gandharbini girls and Nattins. Eunuchs as well as Bakhos also follow this profession, but their services are almost exclusively required on the occasions of childbirth. So also are those of Pamarias, a class of Muhammadans. There is a class of Muhammadan women call "Miryasin," who also sing to amuse the *zanana* ladies on occasions of festivals and merriment. The dancing girls of the Gandharb, Ramzani, Nat Kaprin, and Muhammadan class also prostitute themselves for gain. Members of other low castes also follow this profession, forming themselves into bands called "Natuwas." No females assist in their performances.

Actors, singers and dancers.

172. *Group* 72.—*Sport.*—These are Bahelias, who are huntsmen. Kureryas and mirshikars are falconers and bird-catchers. The last-mentioned are Muhammadans.

No. 448. Shikaries, falconers and bird-catchers.

173. *Group* 73 (*a*).—There is a class of Muhammadans called "Bhaur," who are noted for their buffooning.

No. 453. Buffoons.

Under this head may properly be classed Nats singing "Allah" tales of heroism and love, Hindu and Muhammadan Bhats reciting poems in praise of Hindu deities, kings and great personages, and also Daffalis, a class of Muhammadans who sing in praise of Ghazi Mian and his achievements.

No. 454. Story and ballard reciters.

Leaving aside the astrologers, some of whom pretend to be versed in palmistry, there are very few of these in the district. Kureri women sometimes deceive the unsophisticated by telling their fortune.

No. 456. Conjurors and fortune-tellers.

Class G.—Indefinite and Independent.

174. *Group* 74.—*Unskilled Labour.*—I do not think that there are any professional labourers of this class. All may be classed as general labourers. These come from the Dusadhs, Musahars, Nunias, Beldars, Dhangars, Tantwas, Mallahs, Tiyars, Turhas, Goalas, Kurmis, Dhanuks, Amats, Kewats and other low castes.

No. 462. Tank-diggers, &c.
,, 467. General labourers.

175. *Group* 75.—Excepting Ramzanis, who profess to be Hindu, and Gandharbins, all these men are Muhammadans. Many of them are Metteris, a recognized class. Outcaste Hindu women taking to prostitution as a rule change their creed and become converted to Islamism with the view that when they die they may find a grave instead of being handled by the Doms.

No. 468B. Disreputable means of livelihood.

176. *Group* 76.—*Property and Alms.*—Persons returned under this head are 14,527. Many of them no doubt might appropriately have been shown against heading 404. These represent houseless destitutes, known as "Kallars," Bhuds, lepers, infirms, and also Muhammadans and other non-descript fakirs.

No. 472. Mendicancy (not being affiliated to a religious order.)

Head X.—Administrative.*

I.—Administration.

177. Throughout the district the general instructions were in no particulars materially deviated from. The size of the subcharge, the circle, and the block did not always exactly correspond with the normal laid down but this was always aimed at as the desirable size, and any variation was due to unforeseen causes. To avoid repetition, I will not allude to trifling variations which suitably fall under notice under later headings of this report. The instructions were departed from most frequently in the non-observance of the different dates specified for the completion of the various stages of the work. This was as often as not due to the late receipt of instructions or forms. The earlier circulars, asking us to get revised lists of villages and estimate of blocks prepared by the police, were found impracticable. The police were unable to deal with such large areas without great delay, and their reports when received were found to be extremely inaccurate and untrustworthy. Subcharge superintendents were therefore appointed in the beginning of September, and sent out to prepare revised Register B and lists of supervisors, blocks, and enumerators. Our difficulties were very much enhanced by the late receipt of instructions for supervisors and enumerators, and especially of Form E, which we did not receive till the end of November, too late for our original estimate of schedule requirements to be based upon it. In some cases, the test schedules were not used, but all over the district the whole preliminary census was written up on plain paper before entry in the schedule books which was a better arrangement.

Points in which the general instructions were departed from, with the reasons for doing so.

178. The following definition of village based upon Circular No. 10, dated 30th July 1890, was circulated in vernacular to all enumerators :—

The definition of a village.

"The adjacent *tolas*, *putties* and *mahallas* of a village should not be distinguished as separate villages, but should be treated as part of the main village; so should small groups of outlying houses, and small ; not remoted, *tolas* simply named after a caste or a *jeth raiyat* : only these *dakhili* villages should be treated as distinct villages which are so distant from the main village or so large as to have distinct individual names."

As the circular and the definition left the distance beyond which a *tola* should be treated as a separate village somewhat indefinite, it was afterwards laid down that any big *tola* ½ mile from the parent village, should be treated as separate whether it had a distinct name or not.

In the census of 1881 every *tola* was treated as a separate village; the definition used this year, which is much more sensible, will account for the great diminution in the numbers of villages which will be shown in the returns of the present census.

The definition was found not to satisfactorily meet all cases. Some villages had *tolas* without a separate name situated at a distance from the main village and separated from it by another foreign village. Such a *tola* should be counted as a separate village, as practically it is connected with the main village only by a revenue arrangement.

I think that to the definition given above the words should be added "any *tola* of more than 15 houses situated more than a mile from the main village or separated from it by another village shall be counted as a separate village, whether it has a separate name or not."

Mr Maddox of Samastipur makes a good suggestion in proposing that in a future census the "village" should be conterminous with the jurisdiction of a *chaukidari panchayet*.

* Vide letter No. 654C., dated the 10th April 1891, from G. J. B. T. Dalton, Esq., Magistrate of Darbhanga, to the Superintendent of Census Operations, Bengal.

179. The definition given in the second instruction to supervisors was acted upon all over the district except in the Samastipur subdivision, *i.e.*, the people of each mess were counted as forming a separate household. This will lead to an enormous increase in the number of the houses of the district, as in 1881 each *haveli* was counted as a house. The definition of "house" was not received till November. Before this, houses had been counted on the old principle, and blocks, circles and sub-charges arranged accordingly. A very great deal of trouble was caused by the change and great delay resulted which threw us back in the later stages. The correction was, however, made everywhere except in Samastipur, where the Subdivisional Officer retained the original numbers of houses, but had the numbers of *chulas* in each noted in the schedules. The definition in the second instruction to supervisors contains one proviso which has led to diversity of practice in different charges, viz., "together with their servants residing in the house." Sometimes the servants of a family have been counted in the family house, sometimes, as they eat at different messes, they have been counted as separate household. A native house is a collection of huts. What we want to be told is how many of the huts are to be grouped as one house, and how many as another. The servants occupy some of the huts, and may therefore be said to reside in the house, but they do not eat at the same mess and therefore their huts, according to the first part of the definition, have no more right to be considered part of the house than the huts of a different branch of the family living in the same homestead, but messing separately. The definition also fails in the case of empty houses. How many empty huts are to be taken as forming one empty house?

Definition of house.

180. I have always felt that the easiest way to ensure good supervision is to multiply the number of charges. When the *thanas* were taken as charges and the Sub-Inspectors called upon to submit reports for the whole of their jurisdictions as happened in July in the numbering of villages, it was found that the work could only be done after great delay and very inaccurately. Nothing else could be expected when one Sub-Inspector with 2 or 3 head constables was expected to make a list of the 600 villages spread over an area of 300 square miles. I therefore divided the district in the first instance into 76 charges or, according to subsequent rating, sub-charges, including one for each of the three municipalities. This gave an average area of 43·3 square miles; this was a tract over which the sub-charge superintendent could easily travel in a couple of days, so that no one had any excuse for complaining that the country under his charge was larger than he could supervise with ease. Each man could, if he chose, have easily made himself acquainted with every house in his charge. No sub-charge superintendent was a man of lower attainments than a police head-constable, with the exception, perhaps, of 8 inspecting pundits who were employed. There were on the average 12·2 circles of, on the average, 11·2 blocks, of, on the average 41·2 houses in each sub-charge, so that the average task of a charge superintendent was so small that with reasonable intelligence, he might have satisfied himself that every schedule was correctly prepared. The division of the district into sub-charges was the first stage of the census work, and had to be done by roughly marking them off on the map, the result of which necessarily was that some sub-charges were much heavier than others; in some cases a sub-charge proved to be quite twice the normal. The number of blocks per sub-charge varied from 49 in the smallest case to 332 in the largest (the municipality). The variations were to some extent intentional, as Sub-Inspectors of Police (on whom the work of their *thanas* was imposed in some districts I believe) were intentionally given large sub-charges, and sub-registrars and others with less leisure were given small ones. A sub-charge of about 7 miles square with about 150 blocks would seem to be about the best size.

Size of the charge or sub-charge.

Later on, in the beginning of December, when progress reports were called for, as it was found impossible to communicate directly with so many sub-charge superintendents, and as many of the sub-charge superintendents were guilty of incredible stupidity, negligence and procrastination, charge superintendents were appointed for each *thana*. In the Sadar, a Deputy Collector was appointed charge superintendent for each *thana*. In Samastipur the charge superintendents were the Subdivisional Officer, Sub-Deputy Magistrate, and the Inspector of Police. In Madhubani, the holders of the same three offices were charge superintendents, but the Inspector had two *thanas*. In both subdivisions, the less intelligent sub-charge superintendents were instructed to apply for explanation and help to certain specified sub-charge superintendents of superior status in each *thana*. In the Sadar, the charge superintendents were always available for advice, and as a matter of fact, as other work happened to be light at the time, the three Deputy Collectors spent most of their time from the beginning of December till the end of February in their charges, and did very little but census work for quite half the time. The same may be said of many of the sub-charge superintendents, so that in the Sadar *thana* there ought to be very little possibility of error. In the subdivisions such incessant supervision and verification as was being made in the Sadar was impossible, but a great deal of work of the kind was nevertheless done.

181. In the whole district the average number of blocks in a circle was 12·2 with an average of 41·2 houses per block. There were thus on the average 426·5 houses per circle. In my opinion both the blocks and circles were smaller than they need have been. In the greater part of this district, 45 was the standard number of houses per block, and 10 blocks the standard number of blocks per circle. I think that very much larger blocks could have been managed by the better educated enumerator, and the diminution of the number of blocks would have enabled us to dispense with those who were least efficient. It is

Size of the circle and block.

not easy to get a suitable man for every 45 houses; the multiplication of blocks in a village is apt to lead to confusion in the counting of houses; it increases the chance of houses being omitted altogether; it gives us more men to teach. It would, I think, be quite enough to appoint one enumerator per village or *mahalla*, allowing him in a big village to appoint his own assistants. As a matter of fact, the work in a village where there were nominally three or four blocks was often actually done by one of the enumerators, generally the *patwari*, the others being mere dummies, sometimes as we found, unable to read and write. There would have been no difficulty in the enumerators going round on the census night twice the number of houses which were alloted to them as I found from my own practical experiment. With fewer blocks it would be possible for the sub-charge superintendents to communicate with the enumerators direct, and teach them each and all in person; the useless round in the ladder of supervisors could then be done away with; they were not found this year to be of very great use. In practice the enumerators come for help direct to the sub-charge superintendent. It is impossible to get a class of men of position and intelligence intermediate between the sub-charge superintendent and the enumerator. The school-masters contemplated by the circulars do not exist, and the supervisors were mostly of exactly the same class as the enumerators. In the census of 1881, there was only one stage between the charge and the block viz., the circle. The circle of 1881 corresponded with the sub-charge of 1891, and the transfer of the appellation from one grade to the other, gave rise to some confusion of ideas during the earlier stages of the work.

The numbering of houses and its probable cost.

182. All houses, occupied or unoccupied, temples and other miscellaneous buildings and encamping grounds, were numbered. The numbering of houses was done with *geru* (red ochre) and it cost about a pice for hundred houses which was paid sometimes by the supervisors themselves; sometimes it was given by baniyas and sometimes it was paid for out of the *Chaukidari* Fund. Nothing was paid by my office for this purpose. At one *lohya* pice per block, the total cost would be, about Rs. 100 for the whole district.

The numbering of houses was so often tested by the different grades of census officers, from the District Magistrate to the supervisor, that it may be hoped that few, if any, were omitted. The earlier testing brought to light a constant tendency to omit religious and uninhabited edifices and camping grounds. By the end of the census preparations, however, very little fault could anywhere be found, and the reports showed that even outlying unfrequented houses were numbered.

Permanent numbering of houses.

183. I would recommend a permanent numbering of houses in the municipalities where the numbering could without difficulty be kept up at the expense of the municipality. In rural tracts, there would be much difficulty in maintaining any numbering, as the majority of the huts of the peasantry in this part of the country are of most flimsy construction, and are constantly being removed from one place to another to suit the convenience of the season. The huts are invariably made of *tatties*, and in numbering them for the census, the enumerators had to plaster a portion of the '*tatti*' with mud to write the number upon it. The mud plaster and the numbering would be washed away by the rains. The constant migration of households, with their houses, from *tola* to *tola*, and from one village to another, was one of the causes why the estimates which were made of schedule requirements varied so much from time to time. One charge superintendent, for instance, reported the growth of 50 new houses in one village between two counts.

The only direction in which I see any hope of keeping up some permanent numbering for census purposes is the utilisation of the *chaukidari panchayet* who might be made to keep accurate lists of villages, *tolas* and houses in them, whether occupied or not, assessed or not.

II.—Agency.

The classes from whom Supervisors and Enumerators were derived.

184. The supervisors and enumerators were taken chiefly from the classes of *patwaris* village *tahsildars*, shop-keepers, and *jeth raiyats*. In some places, petty proprietors and factory servants were appointed supervisors and enumerators. *Gurus* and school-masters were so appointed in places where they could be found, but their number was very small. In Darbhanga municipality some office clerks and apprentices were so appointed. In the *mufassal* the *patwaris* were the best enumerators.

Whether their duties were willingly undertaken.

185. The majority of them did not willingly undertake their duties, as they had no prospect of remuneration for their labour. Some of the *zamindars* complained that the appointment of *patwaris* and *tahsildars* in the census work, interfered with their own village duties. *Jeth raiyats* and petty proprietors did their duty pretty willingly in the hope of getting a *muharrirship* at the end. The fact that the District Magistrate and gazetted officers were constantly going about testing the work, and communicating personally with the enumerators, helped to enhance the interest which they took in their work and in the town, I found that a great many of them were very satisfactorily enthusiastic about it. The census work was, however, a great tax upon their time and energies, and to some extent upon their purses. In most cases, there was a considerable consumption of country stationery for making rough drafts, for which no allowance was made by Government. The incessant journey backwards and forwards to meet inspecting officers, and the loss of time involved, must have meant pecuniary loss to an amount quite sufficient to people of the small means of enumerators. The general feeling about the matter from the big *zamindars* and indigo planters down to the enumerators

themselves, was, that the census "corree" (as I heard it called) was a mean economy, and that the apparent cheapness with which the census was taken was fallacious, as no allowance was made for the forced labour employed. Although no complaints were made, an enormous amount of extra work was thrown upon every member of the Magistrate's police and ministerial staff. It would be hardly too much to say that the work of most of them was doubled for six months, without the expenditure of a rupee for their reward or in providing additional hands. In my opinion, for instance, it was quite unjustifiable throwing so much extra correspondence upon my English office, without providing an extra clerk. For instance, the number of letters received in the Magistrate's office from 1st August 1889 to 31st March 1890 was 1,759 ; in the corresponding months of the past year it had risen, owing to census correspondence, to 2,660.

Prosecution if any.

186. *Sadar Subdivision.*—There was one prosecution against an enumerator of Roserah charge, for assaulting his supervisor and for tearing up the test schedules. He was fined Rs. 25.

There was another prosecution in Bahera charge, against an enumerator who refused to do his duty after receiving his appointment *parwana*. He was fined Rs. 20.

There was no prosecution in Darbhanga charge.

Samastipur Subdivision.—There were three prosecutions—

(1) Against one supervisor and four enumerators, who were fined Rs. 10 and Rs. 5 each respectively for omitting from their lists about 200 houses for fear of their being assessed with an extra *chaukidar*, the houses having previously for the same reason been omitted from the *chaukidari* list.

(2) Against one enumerator for refusing receipt of *parwana* and not working. He was fined Rs. 10.

(3) Against one enumerator for not working. This is pending, as the enumerator cannot be traced. Another enumerator did his work.

Madhubani Subdivision—

Number of prosecutions	...	...	...	4
Convicted	...	...	...	Nil.
Acquitted	...	...	...	3
Pending	...	...	...	1

One of these cases was against an enumerator who refused to work. The other cases were for neglecting to perform the census work. In a good many cases the enumerators had to be threatened with prosecution, but, except in the above instances, threats were sufficient. In one case an indigo planter had to have his attention drawn to the criminality of not allowing his house to be numbered.

Whether their duties involved any pecuniary expenditure, and how much.

187. Most of them found their own paper and other stationery for writing up rough schedules. Others were supplied with paper, &c., from the office of the *samindars* or from members of the *punchayat* from the surplus *chaukidari* fund. When the sub-charge superintendent asked for it I supplied paper. Rupees 35-8-6 worth of paper was supplied by me from the census fund. Some supervisors paid for the cost of *geru* for numbering houses from their own pocket. In all cases in which a supervisor or an enumerator paid for the stationery and *geru* the cost was small. The chief expenditure incurred by supervisors and enumerators was owing to their journeys to meet and report to, and make enquiries from, census officials, together with the cost of living away from home and loss of time, and sometimes wages. Some enumerators paid the *patwaries* to write up their schedules.

Paid census officers.

188. No paid census officers were employed in this district. I have said something on this head under paragraph (*b*). The economy upon which the census administration congratulates itself is due to the sacrifices of other departments whose officers devoted a large portion of their time for six months to census work, to the detriment undoubtedly of their regular work. Apart from the saving in salaries due to this borrowing of men from other departments, the Census Department also arranged that even their travelling allowances should be debited to their general duties. That they were at the same time travelling on their regular work was a convenient fiction. The travelling allowances earned on census work by officials of other departments which bore the charge, would form a very large addition to the cost of the census if it were fairly calculated. The District Board and Registration Departments refused to pay their travelling allowance bills, and for the officers of those departments who had to be largely employed, small sums have been allowed by the Census Department. The total amount came to Rs. 98-14. It seems hard that those officers should have been stinted even in their travelling allowances.

Travelling allowance to the amount of Rs. 1,161-0-6 can be directly traced to census travelling and a great deal more is really due to it, though it cannot be separated from general touring.

III.—Attitude of the people.

189. The attitude of the people was, on the whole, suspicious of the census The chief rumours were that fresh taxation or conscription was contemplated. In some places the more reasonable view was entertained that Government wished to know for how many people it had to provide against famine. The insistence on the separation of *chulas*

helped to cause apprehension of fresh taxation. In some cases the enquiry about age was connected with the Age of Consent Bill. In some places it was feared that a portion of the women were to be seized.

IV.—The results.

190. The results arrived at appear to be pretty accurate, and every effort was made to secure their correctness, as I have said above. On the 25th, 26th and 27th February, to give practical effect to Government circular No. M $\frac{2\text{-}C}{31}$ 2 of 6th December 1890, I sent out all the office clerks and apprentices on census work. I deputed three to six clerks to every sub-charge, and their duty was to check the entries made in the schedule books, to see that the supervisors and enumerators were out on duty on the night of the 26th February, and to help in the collection of the books. On the 27th special arrangements were made in the Darbhanga Municipality, where 11 clerks and apprentices were so employed. The sub-charge superintendents were out in their own sub-charges on the census night, and the charge superintendents were also out. The great strength of the census staff, the long series of grades of census superintendents, the constancy with which they were kept at the work of testing, the submission of minute weekly progress reports, were all features of this year's census which I do not remember to have been nearly so conspicuous in 1881. During the past cold weather the Collector, Subdivisional Officers, and the district staff generally devoted almost the whole of their time to census verification. In the Sadar subdivision, three Deputy Collectors did scarcely any other work. Some 80 sub-charge superintendents were kept almost constantly to the work, and besides the enumerators, 939 supervisors were instructed in census duties and were with more or less efficiency helping the former. In the subdivisions, the sub-charge superintendents were instructed to refer in all difficulties to certain picked men. To some enumerators it must have seemed that there was no end to the inspection of their work. First came the supervisor, then the sub-charge superintendent, then the charge Deputy Collector, then an officer of the travelling department, such as Deputy Inspectors of Schools, who were ordered to inspect wherever they went, and after all perhaps the District Magistrate. I can remember nothing of this kind in 1881. I do not believe, therefore, that the census, under existing circumstances and with the machinery available, could have possibly been much more accurately taken than it was. The Subdivisional Officer of Samastipur estimates that there cannot be more than one per cent. of error. In Darbhanga and Bahera, where the supervision was equally thorough, the error cannot be greater. In Roserah it might be a little higher, and in Madhubani it is probably greater, though I have no doubt that the census work there has this year been done much more thoroughly than in 1881.

As it was generally the impression that in 1881 the enumerators shirked the nocturnal round on the census night, and fudged their schedules next morning, we took pains this year to ascertain what actually happened, as far as possible. All the charge superintendents and sub-charge superintendents found enumerators doing the work properly after nightfall on the 26th. I myself went round the town during the night, and counted 12 per cent. of the enumerators of the town making the final correction and doing it properly; this was satisfactory, as I certainly did not go over 12 per cent. of the streets of the municipality. Mr. Marindin wrote in his diary of the 26th—

"*Sakri.*—In the morning I rode round a circuit of about eight miles with the sub-charge superintendent, and visited five circles containing about 56 blocks, saw the supervisors in each, ascertained that all their books were written up, and warned them to be on the alert and go round their charges at night. In the evening I started walking about 5½ o'clock, and made a circuit in the opposite direction of about seven miles. On the way, before sunset, I met several enumerators who have detached blocks going to their posts with schedule, pen and ink. Further on, after dark, I met a supervisor riding across the fields on his rounds. At Bhagwanpur, a large village which I reached after nightfall, I ascertained that another supervisor was on his rounds, and that three out of the four enumerators were at work in their blocks: the fourth I came across busy making the enumeration of a large camp of cartmen, which I checked. At another village I found three enumerators at work: one had just enumerated a camping-ground. At some cross roads I came upon an enumerator entering two travellers in his book and giving them tickets. In the bazar near the railway station the enumerator was hard at work. He had been round his houses and was busy enumerating the travellers, who put up in large numbers at the baniyas' shops in the bazar. I checked one or two of his house entries, and returned to my tent about 9 o'clock. In all the villages I passed through, the householders had in most cases placed a small oil-lamp near the house number to assist the enumerator in his work. This round was made without any notice and without any sub-charge superintendent or supervisor, so that my visit could not have been expected, and I regard it as a very satisfactory test of the *bonâ fide* character of the enumeration done on the census night."

On the other hand it is impossible to exaggerate the stupidity and carelessness of many of the census officers from the highest rank to the lowest, or to feel confident that, in spite of the close supervision and correction of mistakes, many other mistakes did not remain undetected. An account of a few of the cases which were detected and corrected in time will show how gross the mistakes were, and it is quite possible that many similar

mistakes remained undiscovered till the last. I have mentioned the case in which the supervisor and enumerators combined wilfully to exclude about 200 houses from enumeration. The Hathori factory house was omitted because it is called Hathowri and is close to Hathowri village, but lies within the boundary of another village; it was not numbered and no schedule was issued for it. I heard of its omission only on the 27th February, and then got a schedule filled up. Some of the schedule books when examined in Darbhanga by the record-keeper are found to have whole columns, *e.g.* that of occupation, blank. In others the occupation is put in the column for married, &c. I examined all the Europeans' schedules of Darbhanga, and found that out of about 15 only three or four were filled up properly. If such people as European barristers, managers of big *samindaris*, the District Superintendent of Police and others, could not fill up their schedule correctly, it is not to be expected that village enumerators should succeed in doing so.

191. The subjoined statement shows the increase and decrease of population in each *thana* in this district:—

Names of Thanas.	Population according to the Census of 1881.	Population according to the Census of 1891.	Increase.	Decrease.	Remarks.
1	2	3	4	5	6
Darbhanga ...	403,519	441,452	37,933	...	
Bahera	309,875	345,559	35,684	...	
Roserah	256,605	261,795	5,190	...	
Tajpur	306,493	305,181	...	1,312	
Dalsingh Serai ...	279,504	262,276	...	17,228	
Nagarbasti ...	169,946	170,992	1,046	...	
Madhubani ...	211,772	244,229	32,457	...	
Khajauli	177,994	228,990	50,996	...	
Banipati	247,288	244,815	...	2,473	
Phulparas	267,500	296,666	29,166	...	
Total ...	2,630,496	2,801,955	192,472	21,013	Net increase 171,459.

There is an increase in all the *thanas* with the exception of Tajpur, Dalsingh Serai, and Banipati. With reference to the decrease in Tajpur and Dalsingh Serai the Subdivisional Officer of Samastipur says: "The reason is chiefly emigration, and in Dalsingh Serai the incuts of the Ganges has diminished the area. The number of women far exceeds that of the men. The latter have left the subdivision for labour elsewhere."

The decrease in Benipati and increase in Khajauli is due to the transfer of the Deodha outpost jurisdiction from the former to the latter. The increase of 32·23 per cent. in the Madhubani Municipality is due to the inclusion of the suburb of Bhowara within the municipal limits.

In Darbhanga town the great increase returned must be discounted by the fact that the Maharaja gave a feast in connection with the death of his grandmother on the night of the census. For this feast some 5,000 Brahmans and others came in from the country villages; they lodged in the *mahallas* round the palace, and their presence added greatly to the difficulty of taking the census. It was, however, foreseen and efficient arrangements were made.

I believe that the greater accuracy of this census over that of 1881, and the normal increase of population, would have resulted in a still greater increase being scheduled than has actually been the case, but for the fact that the census followed too soon upon the great bathing festival, a very substantial portion of the population had not got back from Benares, Allahabad and other places on the river.

192. *Miscellaneous.*—The submission of the telegram to the Government of India, giving the abstract of totals, was unfortunately delayed for three days beyond the date prescribed. But for the gross inattention of two or three individual sub-charge superintendents it might have been submitted three days earlier. Syed Karam Hossen, Deputy Collector in charge of Bahera *thana*, submitted his figures on the 2nd; those of Darbhanga and Roserah *thanas* and of Samastipur subdivision were received on the 3rd. In all these charges the census staff had been got perfectly in hand long before the census. From Madhubani, where the sub-charge superintendents were numerous, and never so well under control, a return omitting one sub-charge was received on the 5th, and the final return on the 8th. One of the most difficult processes of the census was the preparation *de novo* of a new register B. The old

registers were not forthcoming, and new ones had to be prepared on the ground. I think a great deal of trouble would be saved, and there would be quite as little danger of any village escaping count, if at the next census the B registers of 1891 were given out for correction instead of the charge superintendents being asked to prepare them without the basis of the old list. Owing to the latter method (accentuated by the novel definition of a village) the B register of 1891 bears no trace of resemblance to that of 1881. Another lesson which the work of this year teaches is the importance of preserving all papers connected with this census (not including the schedules of course) until the next. I had here no information about the census of 1881 to guide me. All the papers connected with that census which survive could be put into an ordinary official envelope. Even the A and B registers were gone. It would also be very advantageous if, before they are pigeon-holed and forgotten, the rules which have been issued from time to time during the present census could be codified and preserved, so that when another census has to be carried out they may be issued cut-and-dried at the beginning. Very great difficulty has been caused this year by the late receipt of some instructions (*e.g.* definition of house and village), by correction of a rule after we had laboriously taught it to a staff of twelve thousand men, or by explanation at a late period of an order which we may have previously misinterpreted.

193. I must premise that owing to the transfer of the Deputy Magistrate, who was throughout in charge of census operations, Maulvi Syed Wajid Hosaein, I am placed at a considerable disadvantage.

No one except the Local Inspector, Babu Sham Sunder Sahai, had equal opportunities for criticising the working of the office on its minute details, and the criticisms of the latter officer are somewhat discounted by the fact that at one time he laid himself open to grave censure for having countenanced what practically amounted to wholesale fudging.

I think, however, that this officer, who was very highly thought of by my predecessors in ffice, and who brought to his work the experience gained as head clerk of the census office 1881, was in a manner driven to attempt to overtake his work by illegitimate meeans from the practical impossibility of achieving the required result within the prescribed time with the material at his disposal, and it remains to consider in what respect the system was at fault which brought about these results.

I must premise that many of the instructions issued in the earlier circulars, especially those relating to test slips and inspection of sheets, were found, as subsequently proved by experience, to aim at obtaining more work from the supervising staff than they could perform, and such instructions were accordingly modified, and the supervising and correcting staff considerably increased.

I will proceed briefly to consider the principal defects which have been felt in this office in connection with the three operations of abstraction and reabstraction and tabulation.

194. (1) *Abstraction and reabstraction.*—The total number of clerks employed on abstraction in this district was 138. Work commenced on all the sheets at once. It was, however, impossible to gauge the mental calibre of individual men without experience, and therefore impossible to select the best men for the most difficult sheets. Changes were subsequently made and men transferred from easy sheets to difficult ones, and *vice versâ*, but this also had its disadvantages, in that the men transferred after a fortnight or a month from easy sheets to difficult ones had their work to learn on the new sheets, and could not work as fast as if they had been working in the same sheet all along.

195. I think the idea of commencing on the easier sheets only and selecting the best men for subsequent abstraction of the more difficult sheets an excellent one. There must always be a considerable difference between the *personnel* of the staff of different districts.

196. In Bihar, and especially in Darbhanga, the standard of education is low, and it is exceedingly difficult to procure efficient clerks even for permanent appointments in the lower grades.

197. By paying more highly for abstraction, and insisting on correct work as a necessary condition of salary, I believe money will ultimately be saved.

198. There seems a general impression that the testslip is hardly worth its cost, while as regards the R form it was found practically of no use, as tabulation was invariably done by reference to the sheets and not to the R forms. The reason given is that the R forms were as a rule prepared simultaneously with the work of abstraction, and consequently many of them were prepared before the sheets were checked by room supervisors. The test slip isundoubtedly useful as far as it goes, but it only compares subtotal of age, not of caste. It was good for a comparison of sheets I and XI, but no use for comparing sheets XI, X and IV. It is suggested that a comparing and checking staff should be employed from the very commencement to inter-compare the subtotals of sheets XI, X and IV A staff of three men would be necessary, to be doubled perhaps in large districts where three men would not keep pace with the amount of sheets turned out daily. Each man would take a sheet and would inter-compare the totals, correcting trifling errors from the books themselves, and laying aside very bad sheets for reabstraction. This would also tend to simplify the work of the test slip clerks so far as the totals in the lower part of the slips are concerned.

199. I would also make the pay of abstractors progessive, starting them on the easy sheets at Rs. 12 a month and going over up to Rs. 18 for those subsequently selected to work on the most difficult ones. As regards the sheets generally, but more especially as regards sheets I and XI, it would be advisable to increase the width between the lines and the size of the spaces per tick. The great majority of mistakes committed were due to the eye failing

to follow the line and to the consequent entry of a tick made in wrong heading. I give below an amended form of sheet XI which, it is thought, would ensure more accurate working. This would necessitate the enlargement of the sheet to the size of sheet I.

Castes.	MALES.																FEMALES.															
	Religion A, &c.																Religion A.															
	Married.					Single.				Widowed.							Married.					Single.				Widowed.							
	0—9.	10—14.	15—39.	40 and over.	Total.	0—9.	10—14.	15—39.	40 and over.	Total.	0—9.	10—14.	15—39.	40 and over.	Total.	Total.	0—9.	10—14.	15—39.	40 and over.	Total.	0—9.	10—14.	15—39.	40 and over.	Total.	0—9.	10—14.	15—39.	40 and over.	Total.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Brahman ...	18	5	15	16	54																											
Total ...	18	5	15	16	54																											

200. It is desirable that schedule books should be carefully checked and corrections made by circle supervisors before submission to the head office. This was done, it is said, in 1881 in this district, but not in the last census, with the result that the books were found full of mistakes, and a great deal of time was taken up in correcting them and deciding upon what the corrections should be, *i.e.*, how omissions should be filled up, &c.

201. As regards tabulation, I have no remarks to make, as the criticisms suggest themselves, but the inspector observes that the practice of abstracting two small blocks on one sheet is apt to necessitate reabstraction for purposes of tabulation in the sheet if such a sheet happening to be No. 60 in a group of sheets arranged for tabulation according to serial order. This often occurred.

202. The inspector also notes that the preparation of totalling forms simultaneously with the actual tabulation of registers resulted in much waste of time. The inspector also recommends that tabulation should commence as soon as the books of one *thana* are fully abstracted, but in many places this plan would not be feasible on account of want of space for the tabulators to work.

203. When another census is taken, some effort should be made to avoid inflicting upon the general state of the Magistrate and Collector's office such grave inconvenience and hindrance to work as has been experienced in the past year from the overcrowding of offices and interference with ordinary duties caused by the location of an enormous staff of clerks in offices designed for other purposes.

APPENDIX.

TABLE I.

Area, Houses, Population.

Thana.	Area in square miles.	Number of—		Occupied houses.			Population.								
		Towns.	Villages.	Total.	In towns.	In villages.	Both sexes.			Males.			Females.		
							Total.	Urban.	Rural.	Total.	Urban.	Rural.	Total.	Urban.	Rural.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Sadar subdivision.															
Darbhanga	428	1	691	73,761	23,268	49,493	441,462	73,561	367,891	218,129	38,267	179,862	223,333	35,294	188,039
Bahera	447	...	476	55,984	...	55,984	345,559	...	345,559	170,033	...	170,033	175,526	...	175,526
Roserha	347	1	452	36,864	3,388	33,476	261,795	10,887	250,908	130,731	5,064	125,667	131,064	5,823	125,241
Total ...	1,222	2	1,619	165,609	26,656	138,953	1,048,806	84,448	964,358	518,893	43,331	475,562	529,913	41,117	488,796
Madhubani subdivision.															
Madhubani	276	1	354	52,218	4,698	47,522	244,220	17,544	226,685	120,036	8,930	111,097	124,193	8,605	115,588
Benipati	202	...	330	41,344	...	41,344	244,815	...	244,815	119,721	...	119,721	125,094	...	125,094
Khajauli	323	...	315	36,360	...	36,360	228,990	...	228,990	113,418	...	113,418	115,572	...	115,572
Phulparas	458	...	444	62,780	...	62,780	296,666	...	296,666	146,240	...	146,240	150,426	...	150,426
Total ...	1,349	1	1,443	192,702	4,698	188,004	1,014,700	17,544	997,156	499,415	8,930	490,476	515,285	8,605	506,680
Samastipur subdivision.															
Tajpur	296	...	374	42,084	...	42,084	305,181	...	305,181	145,336	...	145,336	159,845	...	159,845
Nagarbasti	195	...	219	23,740	...	23,740	170,992	...	170,992	82,728	...	82,728	88,264	...	88,264
Dalsingh Sarai	273	...	232	34,077	...	34,077	262,276	...	262,276	124,613	...	124,613	137,663	...	137,663
Total ...	764	...	825	99,901	...	99,901	738,449	...	738,449	352,677	...	352,677	385,772	...	385,772
District Total ...	3,335	3	3,887	458,212	31,352	426,860	2,801,955	101,992	2,699,963	1,370,985	52,270	1,318,715	1,430,970	49,722	1,381,248

TABLE II.

Variation in Population.

Thana.	Both sexes.			Males.			Females.		
	1881.	1891.	Difference.	1881.	1891.	Difference.	1881.	1891.	Difference.
1	2	3	4	5	6	7	8	9	10
Sadar subdivision.									
Darbhanga	403,519	441,452	+37,933	198,436	218,129	+19,693	205,083	223,323	+18,240
Bahera	309,875	345,559	+35,684	153,144	170,033	+16,889	156,731	175,526	+18,795
Rosera	256,605	261,795	+ 5,190	128,661	130,731	+ 2,070	127,944	131,064	+ 3,120
Total ...	969,999	1,048,806	+76,807	480,241	518,893	+38,652	489,758	529,913	+40,155
Madhubani subdivision.									
Madhubani	211,772	244,229	+32,447	104,033	120,036	+16,004	107,740	124,193	+16,453
Hanipati	247,238	244,815	+ 2,473	122,143	119,721	— 2,422	125,145	125,094	— 51
Khajauli	177,994	228,990	+50,996	88,407	113,418	+25,011	89,587	115,572	+25,985
Phulparas	267,500	296,666	+29,166	132,196	146,240	+14,044	135,304	150,426	+15,122
Total ...	904,554	1,014,700	+110,146	446,778	499,415	+52,637	457,776	515,285	+57,509
Samastipur subdivision.									
Tajpur	306,493	305,181	—1,312	148,377	145,336	— 3,041	158,116	159,845	+1,729
Nagarbasti	169,946	170,992	+1,046	83,418	82,728	— 690	86,528	88,264	+1,736
Dalsingh Sarai ...	279,504	262,276	—7,228	135,515	124,613	—10,902	143,989	137,663	—6,326
Total ...	755,943	738,449	—17,494	367,310	352,677	—14,633	388,633	385,772	—2,861
Grand Total ...	2,630,496	2,801,955	+171,459	1,294,329	1,370,985	+76,656	1,336,167	1,430,970	+94,803

TABLE III.

Towns and villages classified by population.

Thana.	Total number of towns and villages.	Total population.	1-199.		200-499.		500-999.		1,000-1,999.		2,000-2,999.		3,000-4,999.		5,000-9,999.		10,000-14,999.		15,000-19,999.		20,000-49,999.		50,000 and over.	
			Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Sadar subdivision.																								
Darbhanga ...	892	441,452	164	18,042	275	94,844	153	101,415	77	97,348	17	35,394	4	14,702	1	5,678	...	...	...	...	...	...	1	73,429
Bahera	476	345,559	84	9,664	142	48,963	141	99,395	82	111,127	18	41,929	9	34,478	...	...	...	...	...	...	...	...	...	...
Rosera	453	261,795	101	12,108	178	60,204	112	80,311	47	64,176	12	29,450	3	10,546	...	...	...	...	...	...	...	...	...	...
Total ...	1,821	1,048,806	349	40,414	595	204,014	406	281,121	206	272,651	47	106,773	16	64,726	1	5,678	...	...	...	...	...	...	1	73,429
Madhubani subdivision.																								
Madhubani ...	355	244,229	78	9,653	119	40,569	91	63,765	52	74,128	10	24,390	2	7,136	1	5,028	...	...	2	17,525	...	...	...	...
Hanipati	330	244,815	42	5,180	105	35,302	102	72,706	66	89,206	10	23,559	4	14,187	1	5,505	...	...	...	...	...	...	...	...
Khajauli	315	228,990	48	11,566	113	40,709	95	77,040	49	64,638	9	24,934	1	3,713	...	...	...	...	...	...	...	...	...	...
Phulparas... ...	444	296,666	56	7,760	163	58,037	141	99,005	72	94,878	8	18,929	3	11,000	1	6,091	...	...	...	...	...	...	...	...
Total ...	1,444	1,014,700	224	34,500	500	181,607	429	314,666	239	322,934	37	90,812	10	36,036	3	16,624	...	...	2	17,525	...	...	...	...
Samastipur subdivision.																								
Samastipur ...	374	305,181	46	6,218	122	43,833	98	73,230	85	110,677	15	34,338	8	27,886	...	...	...	...	...	...	...	...	...	...
Nagarbasti ...	219	170,992	18	2,325	66	23,643	86	42,097	38	51,989	8	21,390	3	9,668	...	...	...	...	...	...	...	...	...	...
Dalsingh Sarai ...	232	262,276	17	2,546	61	21,731	60	42,003	54	79,861	20	46,075	15	52,793	3	17,267	...	...	...	...	...	...	...	...
Total ...	825	738,449	81	11,089	249	89,197	244	177,330	179	251,407	43	101,803	26	90,347	3	17,267	...	...	...	...	...	...	...	...
Grand Total ...	3,890	2,801,955	654	86,003	1,344	474,818	1,079	773,196	624	846,988	127	299,388	52	191,109	7	39,569	...	...	2	17,525	...	...	1	73,42

Note.—The totals under columns 8, 9, 16 to 21, 24 and 25 do not correspond with those shown in the Census Report, but thana details not being available they are allowed to remain. The correct figures are noted below:—

Columns 8 and 9	1,080	760,822
,, 16 and 17	6	40,836
,, 18 and 19	1	10,887
,, 20 and 21	1	17,544
,, 24 and 25	1	73,561

TABLE IV.

Birthplace.

MALES.

District Darbhanga.	Sex total.	Darbhanga.	Muzaffarpur.	Patna.	Monghyr.	Bhagalpur.	Saran.	Shahabad.	Murshidabad.	Champaran.	Nadia.	Hooghly.	Midnapore.	Jessore.	Rangpur.	Dinajpur.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Sadar subdivision.																
Darbhanga ...	216,409	209,023	5,029	589	198	108	1,109	163	...	94	29	44	2	2	2	17
Sahera ...	169,821	168,639	534	...	200	205	190	20	16	...	...	8	...	...	...	...
Roserha ...	130,431	126,543	885	45	2,519	284	173	22	...	3	...	1	...	3	...	3
Total ...	516,661	504,205	6,398	634	2,917	597	1,472	214	16	97	29	53	2	5	2	20
Madhubani subdivision.																
Madhubani ...	119,423	117,637	702	108	228	65	509	36	...	107	...	...	...	11	...	...
Banipati ...	119,231	117,973	1,054	...	54	6	131	9	...	16	8	...	...	...	...	...
Khajauli ...	112,220	110,888	760	21	10	19	501	6	1	12	...	...	...	...	...	...
Phulparas ...	144,731	140,755	1,596	87	76	1,537	618	51	1	5	4	...	...	1	...	...
Total ...	495,605	487,273	4,112	216	348	1,627	1,759	104	2	140	12	...	...	12	...	...
Samastipur subdivision.																
Tajpur ...	144,739	140,342	3,947	359	385	64	328	92	...	79	11	31	...	...	...	1
Nagarbasti ...	89,618	81,340	1,113	40	90	18	106	4	1	1	6	...	...	...	...	...
Dalsingh Sarai	124,488	131,544	1,370	382	1,033	29	112	17	1	13	...	5	...	...	...	3
Total ...	351,745	343,126	5,438	781	1,478	111	546	113	2	93	17	36	...	...	...	4
Grand Total	1,364,011	1,334,604	15,948	1,631	4,743	2,335	3,777	431	20	330	58	89	2	17	2	42

FEMALES.

Sadar subdivision.																
Darbhanga ...	222,416	215,836	5,666	309	106	66	237	76	7	36	16	...	1	...	...	...
Sahera ...	175,489	174,858	117	43	198	257	...	5	...	7	...	4	...	...	...	...
Roserha ...	130,964	124,723	624	92	5,219	269	20	14	...	2	...	2	...	...	...	...
Total ...	528,869	515,416	6,407	504	5,523	592	257	95	7	45	16	6	1	...	...	...
Madhubani subdivision.																
Madhubani ...	123,922	123,474	207	34	45	46	46	12	...	42	...	16	...	...	...	...
Banipati ...	124,131	12,221	1,822	...	13	9	50	...	...	11	5	...	...	...	...	...
Khajauli ...	113,720	113,092	410	17	1	15	180	...	1	5	4	...	...	...	...	...
Phulparas ...	148,450	144,867	730	73	...	2,646	118	14	...	...	...	...	...	2	...	...
Total ...	510,223	503,654	3,169	119	59	2,716	394	26	1	58	9	16	...	2	...	...
Samastipur subdivision.																
Tajpur ...	159,594	150,640	6,631	550	1,519	51	93	35	...	40	8	27	...	...	...	...
Nagarbasti ...	88, 49	86,394	1,088	28	107	14	4	2	...	8	4	...	...	...	...	...
Dalsingh Sarai	137,583	127,067	5,274	1,536	3,592	64	45	4	...	...	...	8	7	...	...	1
Total ...	385,426	364,101	13,593	2,104	5,218	129	142	41	...	48	12	30	7	...	...	1
Grand Total	1,424,518	1,383,171	23,169	2,727	10,800	3,437	793	162	8	151	37	52	8	2	...	1

TABLE IV.

Birthplace.

MALES.

District.	Sex total.	Calcutta.	Howrah.	24-Parganas.	Sonthal Parganas.	Manbhum.	Hazaribagh.	Mymensingh.	Chittagong.	Backergunge.	Darjeeling.	Puri.	Birbhum.	Cuttack.	Faridpur.	Khulna.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Sadar subdivision.																
Darbhanga	82	25	2	30	...	2	2	2	2	1	...	...	1	6	9	...
Bahera	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Koserha	10	...	...	4	...	...	...	6	...	...	...	...	...	...	..	...
Total	92	25	2	34	...	2	2	8	2	1	...	...	1	6	9	...
Madhubani subdivision.																
Madhubani	8	4	...	1	...	...	...	3	...	...	...	...	...	...	...	...
Banipati	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Khajauli	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Phulparas	9	...	2	2	1	...	1	...	...	...	...	...	...	...	..	3
Total	19	6	2	3	1	...	1	3	...	...	...	...	...	...	...	3
Samastipur subdivision.																
Tajpur	56	32	1	19	...	...	...	4	...	...	...	...	...	...	...	...
Nagarbasti	1	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Dalsingh Sarai	13	3	1	8	...	...	...	...	...	...	..	1	...	...	...	...
Total	70	35	2	27	...	...	...	4	...	...	...	2	...	...	...	...
District Total	181	66	6	64	1	2	3	15	2	1	...	2	1	6	9	3

FEMALES.

Sadar subdivision.																
Darbhanga	65	23	...	33	...	...	3	4	1	...	...	...	...	...	3	1
Bahera	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Koserha	6	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	71	28	...	32	...	...	2	4	1	...	...	...	...	...	3	1
Madhubani subdivision.																
Madhubani	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Banipati	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Khajauli	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Phulparas	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3
Total	4	...	...	1	...	...	...	...	...	...	...	...	...	...	...	3
Samastipur subdivision.																
Tajpur	42	13	3	19	...	...	...	3	...	...	...	...	..	...	...	...
Nagarbasti	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Dalsingh Sarai	3	1	...	2	...	...	...	...	...	...	1	1	...	...	...	...
Total	50	13	3	21	...	...	...	3	...	...	1	1	...	...	...	...
District Total	125	41	3	54	...	...	2	7	1	...	1	1	...	...	3	4

TABLE IV.

Birthplace.

MALES.

District Darbhanga.	Sex total.	Malda.	Bogra.	Dacca.	Purnea.	Burdwan.	Jalpaiguri.	Gaya.	Kuch Bihar.	North-Western Provinces.	Oudh.	Punjab.	Assam.	Madras.	Central India.	Central Provinces.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Sadar subdivision.																
Darbhanga ...	1,202	...	4	9	19	54	...	118	1	677	200	115	1	8	7	...
Bahera ...	171	...	...	...	...	...	...	10	...	65	52	44	...	...	...	...
Koserha ...	264	...	...	...	...	200	...	18	...	27	12	7	...	...	...	...
Total ...	1,637	...	4	9	19	254	...	140	1	764	264	166	1	8	7	...
Madhubani subdivision.																
Madhubani ...	449	...	...	2	9	...	...	13	...	360	25	30	...	...	10	...
Banipati ...	39	...	...	...	...	10	...	8	...	14	7	...	...	...	...	...
Khajauli ...	96	..	...	...	...	...	...	7	...	77	12	...	...	...	...	...
Phulparas ...	207	4	...	1	13	1	...	30	...	79	29	50	...	...	...	...
Total ...	791	4	...	3	22	11	...	58	...	530	73	80	...	...	10	...
Samastipur subdivision.																
Tajpur ...	497	...	...	3	8	67	...	61	...	289	27	38	...	3	1	...
Nagarbasti ...	52	...	...	...	3	1	...	18	...	18	4	8	...	...	...	...
Dalsingh Sarai	86	...	...	3	...	...	2	13	...	49	4	14	...	...	...	1
Total ...	635	...	...	6	11	68	2	92	...	356	35	60	...	3	1	1
Grand Total	3,063	4	4	18	52	333	2	290	1	1,650	372	306	1	11	18	1

FEMALES.

Sadar subdivision.																
Darbhanga ...	450	2	...	3	20	18	...	51	...	216	50	72	...	3	6	...
Bahera ...	26	...	...	...	4	...	...	7	...	9	6	...	...	...	...	...
Koserha ...	28	...	...	6	2	...	...	11	...	5	3	2	...	...	...	...
Total ...	504	2	...	8	35	18	...	69	...	230	59	74	...	3	6	...
Madhubani subdivision.																
Madhubani ...	196	...	...	...	4	...	...	18	...	169	5	...	...	...	...	...
Banipati ...	13	...	...	...	...	...	...	7	...	6	...	...	...	...	...	...
Khajauli ...	11	...	...	...	...	...	...	1	...	10	...	...	...	...	...	...
Phulparas ...	45	4	...	...	18	2	...	...	1	18	2	...	...	...	...	...
Total ..	265	4	...	...	22	2	...	26	1	203	7	...	...	...	...	...
Samastipur subdivision.																
Tajpur ...	204	...	...	...	19	50	2	27	...	96	2	3	...	5	...	...
Nagarbasti ...	12	...	...	...	3	...	...	6	...	2	...	1	...	...	...	...
Dalsingh Sarai	65	3	...	...	...	3	...	29	...	25	3	2	...	...	...	...
Total ...	281	3	...	...	22	53	2	62	...	123	5	6	...	5	...	...
Grand Total	1,050	9	...	8	79	73	2	157	1	556	71	80	...	8	6	...

TABLE IV.

Birthplace.

MALES.

District Darbhanga.	Sex total.	Burma.	Bombay.	Cashmere.	Baroda.	Hyderabad.	Rajputana.	Andamans.	Afghanistan.	Nepal.	Bhutan.	Turkistan.	Turkey in Asia.	Arabia.	England and Wales.	Scotland.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Sadar subdivision.																
Darbhanga	419	1	22	...	2	2	169	...	21	148	4	5	2	1	35	
Bahera	40	...	...	...	...	...	30	...	...	10	...	...	...	...	...	...
Rosorha	26	...	...	...	...	...	26	...	...	...	...	...	...	...	...	...
Total ...	485	1	22	...	2	2	225	...	21	158	4	5	2	1	35	7
Madhubani subdivision.																
Madhubani	156	...	...	...	...	...	19	...	3	130	...	1	...	...	3	...
Banipati	449	...	...	...	...	...	60	...	...	389	...	...	...	...	...	...
Khajauli	1,102	...	1	...	...	...	30	...	...	1,071	...	...	...	...	...	...
Phulparas	1,292	...	...	...	...	...	70	...	2	1,220	...	...	...	...	...	...
Total ...	2,999	...	1	...	...	...	179	...	5	2,810	...	1	...	...	3	...
Samastipur subdivision.																
Tajpur	144	...	2	...	...	...	111	2	...	24	...	...	1	...	2	2
Nagarbasti	57	...	...	...	...	...	56	...	...	1	...	...	...	...	...	..
Dalsingh Sarai	26	...	17	...	...	...	2	...	4	3	...	...	...	...	...	...
Total ...	227	...	19	...	...	...	169	2	4	28	...	...	1	...	2	2
Grand Total ...	3,711	1	42	...	2	2	573	2	30	2,996	4	6	3	1	40	9

FEMALES.

Sadar subdivision.																
Darbhanga	371	...	1	11	...	1	194	...	...	147	...	3	...	...	11	3
Bahera	11	...	...	...	...	...	5	...	...	6	...	...	...	...	...	...
Rosorha	66	...	...	...	...	...	66	...	...	...	...	...	...	...	...	...
Total ...	448	...	1	11	...	1	265	...	...	153	...	3	...	...	11	3
Madhubani subdivision.																
Madhubani	74	...	...	...	...	...	...	...	...	74	...	...	...	...	...	...
Banipati	950	...	...	...	...	...	...	...	...	950	...	...	...	...	...	...
Khajauli	1,841	...	...	...	...	...	...	...	...	1,841	...	...	...	...	...	...
Phulparas	1,928	...	...	...	...	...	19	...	...	1,909	...	...	...	...	...	...
Total ...	4,793	...	...	...	...	...	19	...	...	4,774	...	...	...	...	...	...
Samastipur subdivision																
Tajpur	5	...	...	...	...	...	2	...	...	3	...	...	...	...	...	...
Nagarbasti	3	...	...	...	...	...	...	...	...	3	...	...	...	...	...	...
Dalsingh Sarai	7	...	...	...	...	...	2	...	...	5	...	...	...	...	...	...
Total ...	15	...	...	...	...	...	4	...	...	11	...	...	...	...	...	...
Grand Total ...	5,256	...	1	11	...	1	288	...	...	4,938	..	3	...	...	11	3

TABLE IV.

Birthplace.

MALES.

District Darbhanga.	Sex total.	Ireland.	Italy.	France.	Portugal.	Africa.	West Indies.	Australia.	New Zealand.
1	2	3	4	5	6	7	8	9	10
Sadar subdivision.									
Darbhanga	17	8	1	4	1	...	1	1	1
Bahera	1	1	...	...	...	...	...	...	...
Roserha	...	...	...	...	...	...	...	...	...
Total ...	18	9	1	4	1	...	1	1	1
Madhubani subdivision.									
Madhubani	...	...	...	...	...	...	...	...	...
Banipati	...	...	...	...	...	...	...	...	...
Khajauli	...	...	...	...	...	...	...	...	...
Phulparas	1	1	...	...	...	...	...	...	...
Total ...	1	1	...	...	...	...	...	...	...
Samastipur subdivision.									
Tajpur	...	...	...	...	...	...	...	...	...
Nagarbasti	...	...	...	...	...	...	...	...	...
Dalsingh Sarai	..	...	...	...	...	...	...	...	...
Total ...	...	...	...	...	...	...	...	...	...
Grand Total ...	19	10	1	4	1	...	1	1	1

FEMALES.

Sadar subdivision.									
Darbhanga	21	4	...	1	...	12	1	...	3
Bahera	...	...	...	...	...	...	...	...	...
Roserha	...	...	...	...	...	...	...	...	...
Total ...	21	4	...	1	...	12	1	...	3
Madhubani subdivision.									
Madhubani	...	...	...	...	...	...	...	...	...
Banipati	...	...	...	...	...	...	...	...	...
Khajauli	...	...	...	...	...	...	...	...	...
Phulparas	...	...	...	...	...	...	...	...	...
Total ...	...	...	...	...	...	...	...	...	...
Samastipur subdivision.									
Tajpur	...	...	...	...	...	...	...	...	...
Nagarbasti	...	...	...	...	...	...	...	...	...
Dalsingh Sarai	...	...	...	...	...	...	...	...	...
Total ...	...	...	...	...	...	...	...	...	...
Grand Total ...	21	4	...	1	...	12	1	...	3

V.

Infirmities according to population.

Subdivisions and Thanas.	Unsound mind.			Blind.			Deaf mute.			Leper.			Average number in 10,000 persons.			
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.				
1	2			3			4			5			6			
	a	*b*	*c*	*a*	*b*	*c*	*a*	*b*	*c*	*a*	*b*	*c*	2*c*	3*c*	4*c*	5*c*
Darbhanga ...	26	10	36	234	257	491	224	140	364	92	18	110	·1	1·7	1·2	·3
Bahera	15	5	20	153	110	263	184	56	240	105	17	122	·7	·9	·8	·4
Roserha	12	13	25	103	86	189	170	51	221	81	15	96	·0	·6	·7	·3
Tajpur ...	24	14	38	163	140	303	277	140	417	36	5	41	·1	1·0	1·4	·1
Nagarbasti ...	17	13	30	96	85	181	306	146	452	29	5	34	·1	·6	1·6	·1
Dalsingh Sarai ...	18	5	23	153	104	57	254	121	375	61	3	64	·0	·5	1·3	·2
Madhubani ...	15	5	20	144	91	235	227	107	334	50	11	61	·0	·8	1·1	·2
Banipati ...	13	2	15	139	171	310	140	67	218	60	5	65	·0	1·1	·7	·2
Khajauli ...	9	2	11	68	48	116	143	55	198	15	4	19	·0	·4	·7	·0
Phuparas ...	13	4	17	100	93	193	200	122	322	37	11	48	·0	·6	1·1	·0
Total ...	182	73	235	1,353	1,185	2,538	2,134	1,005	3,139	568	94	660	·3	9·0	11·2	2·3

VI.

Infirmities according to religion.

Religion.	Unsound mind.			Blind.			Deaf mute.			Lepers.			Remarks.
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Hindu	139	64	203	1,155	960	2,115	1,902	855	2,757	478	81	559	
Muhammadan ...	21	9	30	195	220	415	229	142	371	88	12	100	
Others	2	.....	2	3	5	8	3	8	11	...	1	1	
Total ...	162	73	235	1,353	1,185	2,538	2,134	1,005	3,139	566	94	660	

VII.

Infirmities according to caste (Hindu).

Caste.	Unsound mind.			Blind.			Deaf.			Lepers.		
	Male.	Female.	Total	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13
Beldar	1	...	1	2	3	5	5	3	8	4	2	6
Bantar	1	...	1	12	5	17	4	1	5	3	1	4
Halwai	1	2	3	18	22	40	26	17	43	8	4	12
Pasi	1	1	2	2	7	9	8	1	9	3	...	3
Sannyasi	1	...	1	7	2	9	2	4	6	1	...	1
Musahar	1	1	2	32	14	46	25	10	35	39	8	47
Brahman	27	6	33	77	63	140	150	39	189	30	4	34
Dhanuk	7	...	7	55	60	115	93	59	152	30	7	37
Lohar	2	...	2	2	4	6	12	1	13	1	...	1
Rajput	7	...	7	41	30	71	64	23	87	20	1	21
Kayastha	4	...	4	27	17	44	33	12	45	9	...	9
Dosadh	7	6	13	100	88	188	115	56	171	50	10	60
Koiri	18	4	22	48	43	91	253	94	347	21	2	23
Sunri	4	1	5	18	14	32	28	10	38	3	4	7
Goala	14	14	28	151	113	264	249	101	350	46	8	54
Tatwa	3	1	4	36	46	82	31	24	55	11	1	12
Dom	2	1	3	2	3	5	...	1	1	2	...	2
Mali	1	1	2	4	3	7	4	3	7	1	...	1
Kumhar	2	...	2	11	8	19	19	8	27	6	...	6
Turha	1	...	1	1	4	5	5	5	10	3	...	3
Bania (Bais) ...	2	...	2	13	11	24	16	13	29	4	1	5
Kandu	3	6	9	15	12	27	27	18	45	12	1	13
Kurmi	6	2	8	29	28	57	81	34	115	13	1	14
Teli	5	3	8	56	40	96	66	43	109	20	3	23
Nunia	1	...	1	21	12	33	13	7	20	7	1	8
Mallah	5	4	9	51	73	124	82	43	95	25	5	30
Chamar	3	1	4	29	37	66	61	24	85	13	5	18
Babhan	4	2	6	83	31	114	149	42	191	20	2	22
Kewat	4	...	4	31	18	49	49	28	77	15	1	16
Amat	1	...	1	12	16	28	24	9	33	9	...	9
Khatwe	...	1	1	27	23	50	40	17	57	18	3	21
Laheri	...	1	1	4	5	9	2	2	4	...	...	...
Dhimar	...	1	1	3	2	5	2	2	4	...	...	...
Sonar	...	1	1	4	3	7	13	5	18	5	...	5
Hajjam	...	1	1	20	21	41	30	20	50	5	2	7
Dhobi	...	2	2	22	16	38	22	10	32	2	1	3
Kalwar	...	1	1	6	2	8	10	1	11	1	...	1
Barhi	...	...	...	24	20	44	38	13	51	1	...	1
Kalal	...	...	...	2	...	2	...	...	...	...	...	...
Dhibar	...	...	...	1	...	1	...	3	3	...	...	...
Tanti	...	...	...	6	5	11	5	...	5	...	...	...
Kamar	...	...	...	4	...	4	2	...	2	...	...	...
Aghori	...	...	...	1	1	2	...	...	...	...	...	...
Jaunpuri ...	...	...	...	1	...	1	2	...	2	...	...	...
Khatri	...	...	...	1	1	2	2	2	4	...	...	...
Tambuli	...	...	...	2	1	3	1	1	2	...	...	...
Kahar	...	...	...	3	3	6	3	1	4	2	...	2
Barai	...	...	...	9	5	14	10	14	24	1	2	3
Kahirha	...	...	...	1	...	1	...	1	1	...	...	...
Goaria	...	...	...	8	4	12	5	8	13	...	...	...
Bind	...	...	...	4	1	5	1	2	3	1	...	1
Gareri	...	...	...	2	3	5	17	3	20	1	...	1
Janakpuri ...	...	...	...	1	1	2	...	...	...	...	...	...
Karsara	...	...	...	2	2	4	4	2	6	...	...	...
Patwa	...	...	...	1	1	2	1	2	3	...	...	...
Nonlar	...	...	...	1	1	2	...	...	...	...	...	...
Kurari	...	...	...	1	...	1	...	...	...	...	...	...
Halalkhore ...	...	...	...	3	2	5	3	3	6	4	...	4
Nut Teli	...	...	...	1	...	1	...	...	...	...	...	...
Kuer	...	...	...	3	...	3	...	...	...	...	...	...
Bediya	...	...	...	1	...	1	...	...	...	...	...	...
Dokemal	...	...	...	...	1	1	1	...	1	...	...	...
Khatik	...	...	...	...	2	2	...	...	...	1	...	1
Kasurmani ...	...	...	...	...	1	1	2	...	2	...	...	...
Tiyar	...	...	...	...	1	1	...	...	...	1	...	1
Thalbari	...	...	...	...	1	1	4	3	7	...	...	...
Bari	...	...	...	...	1	1	...	...	...	...	...	...
Sinduria	...	...	...	...	1	1	...	...	...	...	...	...
Gourhi	...	...	...	...	1	1	...	1	1	2	...	2
Burnwal	...	...	...	...	1	1	1	...	1	1	...	1
Agarwala	...	...	...	...	...	...	1	...	1	3	...	...
Dhankar	...	...	...	...	...	...	2	...	2	...	1	1
Kaith Bania ...	...	...	...	...	...	...	5	2	7	1	...	1
Daswani	...	...	...	...	...	...	1	...	1	...	...	...
Adhania	...	...	...	...	...	...	6	1	7	...	...	...
Rarhi	...	...	...	...	...	...	1	...	1	...	...	...
Bangur	...	...	...	...	...	...	1	...	1	...	...	...
Vaishnava	...	...	...	...	...	...	...	1	1	...	...	...
Rauniar	...	...	...	...	...	...	...	...	...	1	...	...
Kastogi	...	...	...	...	...	...	...	...	...	1	...	...
Total ...	139	64	2	1,155	960	2,115	1,902	855	2,757	478	81	559

VII(*a*)

Infirmities according to caste (Muhammadan).

Caste.	Unsound mind.			Blind.			Deaf mute.			Leper.			Remarks.
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Shaikh	17	5	22	111	129	240	122	80	202	53	9	62	
Pathan	2	1	3	15	7	20	9	11	20	4	...	4	
Jolaha	2	3	5	36	42	78	48	22	70	10	...	10	
Jut	...	...	...	2	1	3	...	1	1	...	...	...	
Kaharu	...	...	...	3	...	3	2	...	2	1	1	2	
Sayyid	...	...	...	4	2	6	4	3	7	...	...	...	
Dhunia	...	...	...	12	15	27	15	11	26	12	2	14	
Nut	...	...	...	1	3	4	...	...	...	1	...	1	
Kunjra	...	...	...	8	8	16	14	7	21	4	...	4	
Fakir	...	...	...	2	1	3	2	1	3	2	...	2	
Sikalgar	...	...	...	1	2	3	1	...	1	...	...	...	
Darzi	...	...	...	1	3	4	4	1	5	...	...	...	
Churihara	...	...	...	1	...	1	...	1	1	...	...	...	
Mukeri	...	...	...	...	2	2	...	...	...	...	...	...	
Pamaria	...	...	...	...	1	1	...	...	...	...	...	...	
Hajjam	...	...	...	...	2	2	...	...	...	...	...	...	
Dafali	...	...	...	...	1	1	...	...	...	...	...	...	
Bharna	...	...	...	...	1	1	...	...	...	...	...	...	
Mughal	...	...	...	...	...	...	2	1	3	...	...	...	
Chik	...	...	...	...	...	...	2	1	3	...	...	...	
Dhobi	...	...	...	...	...	...	2	1	3	...	...	...	
Chamar	...	...	...	...	...	...	2	...	2	...	...	...	
Qasoh	...	...	...	...	...	...	...	1	1	...	...	...	
Mirshikar	...	...	...	...	...	...	...	...	...	1	...	1	
Total ...	21	9	30	195	220	415	229	142	371	88	12	100	

VIII.

Infirmities according to occupation.

Occupation.	Unsound mind.			Blind.			Deaf mute.			Leper.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13
Agriculture	80	30	110	609	618	1,227	985	508	1,493	240	30	270
Service	10	3	19	48	26	74	63	25	88	18	9	27
Daily labour	12	4	16	209	107	316	305	106	411	3	2	5
Sweetmeat dealing	1	2	3	16	18	34	22	10	32	3	.....	3
Toddy shop	1	.....	1	2	5	7	7	1	8	2	.....	2
Begging	21	7	28	106	88	194	113	60	173	205	40	245
Blacksmith	2	.....	2	3	2	5	11	.....	11	1	.....	1
Dealing in milk	10	13	23	142	110	252	230	100	330	30	6	36
Dealing in earthenware	2	.....	2	10	7	17	16	6	22	.....	.....	.....
Grocery	5	.....	5	15	8	23	29	11	40	5	2	7
Parching	.....	5	5	10	1	11	21	18	39	17	3	20
Dealing in oil	4	2	6	40	26	85	65	30	95	19	1	20
Catching fish	4	3	7	38	67	105	46	25	71	8	.....	8
Dealing in meats	.....	.....	.....	3	4	7	2	2	4	.....	.....	.....
Dealing in silver and gold ...	.....	1	1	3	2	5	12	5	17	.....	.....	.....
Washerman	.....	1	1	19	14	33	17	10	27	1	1	2
Dealing in timber	.....	.....	.....	21	18	39	32	9	41	.....	.....	.....
Weaving cloth	1	2	3	31	39	70	30	21	60	9	.....	9
Dealing in betel	.....	.....	.....	2	1	3	3	2	5	.....	.....	.....
Dealing in metallic ware ...	.....	.....	.....	.....	.....	.....	19	8	27	2	.....	2
Begari (hawkers)	2	.....	2	1	2	3	3	1	4	1	.....	1
Dealing in bamboo articles ...	1	.....	1	5	1	6	45	15	60	2	.....	2
Shoemaker	.....	.....	.....	5	4	9	12	7	19	.....	.....	.....
Dealing in vegetables	.....	.....	.....	1	.....	1	.....	.....	.....	.....	.....	.....
Dealing in churies	.....	.....	.....	2	1	3	20	12	32	.....	.....	.....
Barbership	.....	.....	.....	1	3	4	.....	.....	.....	.....	.....	.....
Sewing cloths	.....	.....	.....	2	3	5	17	13	30	.....	.....	.....
Total ...	102	73	235	1,353	1,185	2,538	2,134	1,005	3,139	566	94	660

TABLE IX.

Insane.

MALES.

Thana.	Sex total.	0—4.	5—9.	10—14.	15—19.	20—24.	25—29.	30—34.	35—39.	40—44.	45—49.	50—54.	55—59.	60 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Sadar subdivision.														
Darbhanga	26	...	2	3	3	1	1	5	1	3	1	2	2	3
Bahera	15	...	...	...	1	...	1	6	3	1	...	...	2	1
Koserha	12	...	1	1	1	1	2	2	...	3	...	1	1	...
Total ...	53	...	3	4	5	2	4	13	4	5	1	3	5	4
Madhubani subdivision.														
Madhubani	15	...	...	2	...	1	1	2	4	1	1	...	2	1
Banipati	13	1	1	...	1	1	1	...	1	3	2	...	...	2
Khajauli	9	...	...	3	...	2	...	2	1	1	...	...	...	...
Phulparas	13	...	...	1	1	1	...	3	3	...	...	1	1	2
Total ...	50	1	1	6	2	5	2	7	9	5	3	1	3	5
Samastipur subdivision.														
Tajpur	24	1	...	2	2	7	5	...	...	1	1	1	2	2
Nagarbasti	17	...	2	...	3	4	5	1	2	...	...	...	...	...
Dalsingh Sarai	18	...	...	1	2	1	3	3	2	1	2	2	...	1
Total ...	59	1	2	3	7	12	13	4	4	2	3	3	2	3
Grand Total ...	162	2	6	13	14	19	19	24	17	12	7	7	10	12

FEMALES.

Sadar subdivision.														
Darbhanga	10	...	...	...	...	1	...	...	...	4	1	...	3	1
Bahera	5	...	...	...	...	1	...	...	1	2	...	...	...	1
Koserha	13	...	2	1	2	1	1	2	...	...	1	...	...	3
Total ...	28	...	2	1	2	3	1	2	1	6	2	...	3	5
Madhubani subdivision.														
Madhubani	5	...	1	...	...	...	1	...	1	1	...	1	...	...
Banipati	2	...	...	...	...	...	...	...	...	...	...	1	1	...
Khajauli	2	...	...	...	1	...	1	...	...	...	...	...	...	...
Phulparas	4	...	...	1	...	1	...	1	...	1	...	...	...	...
Total ...	13	...	1	1	1	1	2	1	1	2	...	2	1	...
Samastipur subdivision.														
Tajpur	14	1	...	2	1	3	1	1	1	2	...	1	1	...
Nagarbasti	13	...	4	3	1	2	2	...	...	...	...	1	...	...
Dalsingh Serai	5	...	...	...	...	...	...	1	...	...	...	1	...	3
Total ...	32	1	4	5	2	5	3	2	1	2	...	2	1	3
Grand Total ...	73	1	7	7	5	9	6	5	3	10	2	5	5	8

TABLE X.

Blind.

MALES.

Thana.	Sex total.	0—4.	5—9.	10—14.	15—19.	20—24.	25 - 29.	30—34.	35—39.	40—44.	45—49.	50— 54.	55—59.	60 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Sadar subdivision.														
Darbhanga	234	17	16	13	16	11	6	15	6	15	9	13	12	85
Bahera	153	4	12	6	6	8	11	9	4	6	5	17	6	59
Kosorha	103	3	11	4	3	4	3	8	3	9	6	8	6	35
Total ...	490	24	39	23	25	23	20	32	13	30	20	38	24	179
Madhubani subdivision.														
Madhubani	144	8	6	10	7	5	13	12	8	5	5	17	5	48
Banipati	139	2	16	6	6	7	9	7	8	7	4	12	8	47
Khajauli	68	4	9	8	6	5	4	4	2	2	2	5	4	13
Phulparas	100	7	11	6	6	3	6	4	8	5	5	6	4	29
Total ...	451	21	42	30	25	20	32	27	26	19	16	40	21	132
Samastipur subdivision.														
Tajpur	163	4	11	13	6	7	9	14	11	11	7	10	4	56
Nagarbasti	96	5	4	10	6	7	4	4	4	7	5	8	2	30
Dalsingh Sarai	153	5	11	13	10	7	10	11	9	10	5	9	8	45
Total ...	412	14	26	36	22	21	23	29	24	28	17	27	14	131
Grand Total ...	1,353	59	107	89	72	64	75	88	63	77	53	105	59	442

FEMALES.

Sadar subdivision.														
Darbhanga	257	5	12	5	7	6	7	11	10	25	16	20	14	119
Bahera	110	1	2	5	3	2	3	2	4	7	2	7	7	65
Kosorha	86	1	3	2	1	2	3	4	1	2	3	12	3	49
Total ...	453	7	17	12	11	10	13	17	15	34	21	39	24	233
Madhubani subdivision.														
Madhubani	91	3	5	4	3	1	5	2	5	4	3	14	5	37
Banipati	171	5	5	7	3	3	9	3	7	10	6	20	7	86
Khajauli	48	...	5	2	2	...	1	2	4	2	2	3	2	18
Phulparas	93	3	5	4	3	0	2	...	4	7	6	8	5	40
Total ...	403	11	20	17	11	10	17	7	20	23	17	50	19	181
Samastipur subdivision.														
Tajpur	140	3	8	5	3	5	2	4	5	9	9	17	7	63
Nagarbasti	85	1	2	2	3	5	3	4	6	6	7	8	5	33
Dalsingh Sarai	104	2	2	6	8	1	6	7	5	6	7	14	2	38
Total ...	329	6	12	13	14	11	11	15	16	21	23	39	14	134
Grand Total .	1,185	24	49	42	36	31	41	39	51	78	61	128	57	548

TABLE XI.

Deaf and dumb.

MALES.

Thana.	Sex total.	0—4.	5—9.	10—14.	15—19.	20—24.	25—29.	30—34.	35—39.	40—44.	45—49.	50—54.	55—59.	60 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Sadar subdivision.														
Darbhanga	234	4	30	17	17	16	16	24	18	16	13	22	8	22
Kahera	164	8	24	15	25	12	14	21	14	13	5	13	7	18
Koserha	170	6	28	27	17	8	23	11	12	13	4	10	1	10
Total ...	578	18	82	59	59	36	53	56	44	42	22	45	16	51
Madhubani subdivision.														
Madhubani	227	6	29	28	22	16	16	24	15	23	15	9	4	20
Ranipati	149	...	22	22	7	8	15	13	12	13	8	10	4	15
Khajauli	143	1	18	17	13	7	16	10	9	8	11	8	4	21
Phulparas	200	6	18	34	26	15	18	17	9	12	10	9	3	24
Total ...	719	13	87	101	68	46	65	64	45	56	44	35	15	80
Samastipur subdivision.														
Tajpur	276	11	50	41	38	23	23	19	14	13	8	5	3	20
Nagarbasti	306	12	71	63	35	33	20	19	11	10	4	13	3	13
Daisingh Sarai	254	9	45	43	38	18	16	17	18	13	5	6	7	19
Total ...	837	32	175	147	111	74	69	55	43	36	17	23	13	52
Grand Total ...	2,134	63	344	307	238	156	177	175	132	134	83	103	44	103

FEMALES.

Sadar subdivision.														
arbhanga	140	5	20	8	7	5	10	12	8	13	7	8	3	34
ahera	56	...	8	6	7	3	8	2	4	7	3	4	...	9
oserha	51	...	11	8	9	2	2	3	2	1	3	2	7	1
Total ...	247	5	39	22	23	10	15	17	14	21	13	14	10	44
Madhubani subdivision.														
Madhubani	107	3	14	10	7	8	9	11	7	12	5	10	3	8
Ranipati	67	3	10	8	5	...	5	3	...	6	0	7	5	3
Khajauli	55	3	0	6	6	4	4	6	2	5	2	2	...	9
Phulparas	122	9	18	9	18	8	11	8	9	14	5	4	5	14
Total ...	351	17	42	33	30	20	29	28	18	37	15	23	16	40
Samastipur subdivision.														
Tajpur	140	6	25	24	15	16	11	17	6	6	4	4	1	5
Nagarbasti	148	8	40	27	13	13	15	10	6	4	4	2	...	5
Daisingh Sarai	121	10	32	18	13	9	10	3	3	1	5	4	2	11
Tot l ...	407	24	97	69	40	38	36	30	15	11	13	10	3	21
Grand Total ...	1,005	46	178	124	93	68	80	75	47	69	44	47	29	105

TABLE XII.

Lepers.

MALES.

Thana.	Sex Total.	0—4.	5—9.	10—14.	15—19.	20—24.	25—29.	30—34.	35—39.	40—44.	45—49.	50—54.	55—59.	60 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Sadar subdivision.														
Darbhanga	92	...	1	4	4	2	2	12	18	7	10	13	6	13
Bahera	108	...	...	4	4	6	5	7	6	20	19	16	5	13
Roserha	67	3	..	...	2	3	5	9	7	13	8	10	6	15
Total ...	278	3	1	8	10	11	12	28	31	40	37	39	17	41
Madhubani subdivision.														
Madhubani	50	...	...	...	...	3	3	12	3	7	3	7	2	10
Banipati	60	...	1	...	1	1	5	3	7	7	9	10	4	12
Khajauli	15	...	...	...	...	1	...	1	4	1	...	5	1	2
Phulparas	37	...	3	1	...	2	...	3	4	5	4	6	4	6
Total ...	162	...	4	1	1	7	8	19	18	20	16	28	11	29
Samastipur subdivision.														
Tajpur	36	1	1	...	2	2	...	7	2	5	3	5	2	6
Nagarbasti	29	...	...	...	1	...	...	3	3	5	3	7	3	4
Dalsingh Sarai	61	...	...	1	...	3	4	6	7	8	7	8	4	13
Total ...	126	1	1	1	3	5	4	16	12	18	13	20	9	23
District Total ...	566	4	6	10	14	23	24	63	61	78	66	87	37	93

FEMALES.

Sadar subdivision.														
Darbhanga	18	1	...	1	...	1	...	1	...	2	1	4	1	6
Bahera	17	...	...	1	1	...	4	3	4	1	1	2	...	...
Roserha	15	...	2	...	1	1	...	...	2	3	...	2	1	3
Total ...	50	1	2	2	2	2	4	4	6	6	2	8	2	9
Madhubani subdivision.														
Madhubani	11	1	...	1	1	1	...	1	1	2	...	...	2	1
Banipati	5	1	..	2	...	...	...	...	...	1	...	1	...	...
Khajauli	4	...	...	...	...	...	2	1	...	...	...	...	...	1
Phulparas	11	...	...	1	1	...	3	1	1	1	1	...	...	2
Total ...	31	2	...	4	2	1	5	3	2	4	1	1	2	4
Samastipur subdivision.														
Tajpur	5	...	...	...	...	...	...	1	1	...	1	1	1	...
Nagarbasti	5	...	...	...	...	...	...	...	...	1	3	1	...	...
Dalsingh Sarai	3	...	1	...	...	...	...	1	...	...	...	...	1	...
Total ...	13	...	1	...	...	...	..	2	1	1	4	2	2	...
District Total ...	94	3	3	6	4	3	9	9	9	11	7	11	6	13

R. D'R —Reg. No. 2972J—90—19-4-98.